

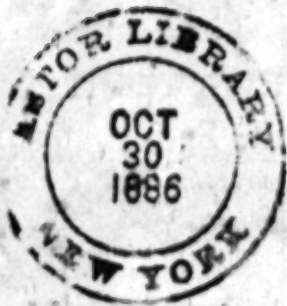
XXVII.
LECTVRES,
or readings, vpon
part of the Epistle
written to the
Hebrues.

Made by Maister Edward
Deering, Bachelour of
Divinitie.

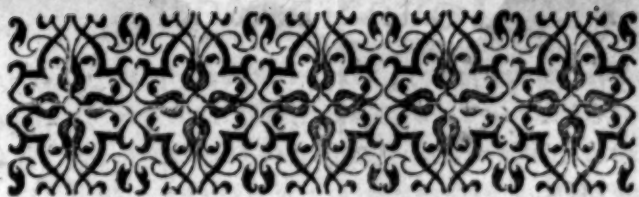
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To the Christian Reader increase
of faith, and knowledge, with an earnest
zeale of Christ Iesus the Lorde.



THE Epistle to the Hebrues
cōteineth such doctrine as the
holie apostle knew most neces-
sarie for the Iewes, who (a few
excepted) in the blindenesse of
their heartes, acknowledged
not Christ Iesus for the Mes-
sias: albeit all things long be-
fore prophecied of the Messi-
as, by the holie Patriarchs and
Prophets, were in him clearly
& fully accomplished, & that in the eyes and eares of all Israel.
This their great blindenesse, caused the excellent light of this
Epistle to be set foorth to the whole worlde: for as their other
wants & falling off from the faith, & naturall Olive tree, cau-
sed the faithfulnessse & graffing in of the Gentils: so their doubt-
fulnessse, as the doubtfulnesse of Thomas, occasioned such cleare
doctrine, that we which come afterward, cannot now without
singular impietie, make any doubt in the doctrine and Gospel of
our Lord Iesus Christ, the which long ago hath not beene both
made, and fully answered.

Wherevppon, all men ought to be armed with this persua-
sion, that whosoever againe doubteth, where the doubt is already
taken away: and whosoever sinneth the sinne that hath beene
heeretofore punished, is a double offender: for he is not guiltie of
the infidelitie alone, of the sinne, but also of the despising the

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example set downe for vs, that we trembling at the iust iudgements of God against others, should auoyd the sinne in our selues: knowing that if we communicate with the wicked in their blindness, we must also communicate with them in the danger: if in the prouocation, then in the punishment. Wherefore concerning my first wordes, the Iewes acknowledged not Iesus Christ for the Messias and redeemer of the worlde: but we must acknowledge it, and the rather hauing amongst the unspeakable treasures of the word of God this precious epistle, wherein the doctrine of the person, & offices of Christ are most substantially proued, & witnessed by the holie Ghost.

For therein the Apostle chiefly proueth Christ to be the anointed of God, annointed not with common Oyle, but with the Oyle of gladnes: that is, with all fulnesse of the spirit, into a prophet that teacheth vs the wisdom and loue of the father: he alone the priest that washeth away sinne, & maketh peace with his sacrifice, euē a high Priest after the order of Melchisedech, all other Priests after the order of Lenie being for the time, but shadowes and figures of the light and life in Christ: he alone the King of Salem, whose kingdom is without vnrighteousnesse, & euerlasting: not as other kingdoms, which are outward & bodily, but his kingdom frameth & ruleth the heart, by the spirit of God, and the scepter of his lippes: the throne thereof beeing established in trueth and maiestie for euer and euer. Besides these cheefe parts, beeing the body of the Epistle, there be other branches, conteining both vehement exhortations to the worthie receiuing of the word, & this present doctrine in faith, and also to the bringing forth of the plentiful fruite thereof in patience.

This excellent epistle, about foure yeres past, was expounded in the citie of London by two learned & godly men, who made, I suppose, their choyce of that Epistle, as conteining very necessary doctrine for our times, wherein the enimies of the Gospel are too many, & preuail to too much against the peace of the Church: for they seek righteousness in their own works & sacrifices, whiche is not found otherwise in heauen or earth, then in the righteousness

To the Reader.

ousnes & alone sacrifice of our Lord Iesus Christ: who not by the sacrifice of strange bloud, but by the offering vp of his owne bloud, being himselfe the sacrifice, & sacrificer, made an end of all sacrifices and oblations going before, and left no place for any new sacrifice or oblation to be vsed afterward. Neither was this all, that the Apostle ouerthroweth all other sacrifices, establishing that as all sufficient which was at the fulnes of tyme according to the eternall decree of God the father, made vpon the altar of the crosse once for euer, and so consequently confuteb the Papistes, mainteining, euen with bloudie sacrifices of men, their unbloudie sacrifice of the Masse: but moreouer, the doctrine is verie profitable, and necessarie to stirre vp the minds, & furnish the hearts of the professours of the Gospel, with knowledge concerning the person and offices of Christ Iesus the Lord.

For to leaue the Catholiques (as they vntruly cal theselues) either to the grace of God to be conuerted (which God grant vs hartily to pray for) or to the blindnes of their hart, to worship they know not what, concerning the professours of the truth, I beseech the in the mercies of Iesus Christ to know the height, the depth, the length & bredth, & al the mesures of Christ preached in the Gospel, that as the foundation is most certeine, so it may be also certainly known, and bring foorth certeine fruits to the glorie of God & their own assured saluatiō in him. Otherwise, if the knowledge of our lord Iesus Christ be weak, our faith cānot be strong: if the faith be not strong, then our hope is smal, & the afflictions of the spirit many. But on the other side, daily & effectual exercises of the word bring increase of knowledge, increase of knowledge bringeth increase of faith, increase of faith bringeth increase of hope, hope bringeth patience, and in patience we holde the possession of our soules till the day of our full redemption.

But, to returne to the two interpreters of this Epistle, the one liueth, and may do well (if the Lorde so dispose his heart) to publish in Print his Readings made to his great praise vpon the whole: the other is laide vp in peace with the righteous: but before his death he painfully gathered together the greatest

To the Reader.

part of his lectures, leauing them in writing, that thereby he might againe profite the Church after his death: and now they are published to the benefite of the Church, the zeale whereof greatly exercised his godly minde, and many times brought his watchfull head and weake body neere to the graue. Of whome I might truly speake muche to his great praise, & yet nothing vnknewen: but let God haue the praise: neuerthelesse, as I will say no more, in perswading men, so I can say no lesse in dutie then this: his goodnesse was by the grace of God, verie much, & his harmelesnes more: his gifts notable, & his spirite more notable: accompanying him, for the measure of his bodily strength, with daily increase, till the day & houre, wherein for our punishment the Lord translated him from mortalitie to immortalitie.

Touching these his praelections, a godly paterne of his sweete spirite, thou hast them (gentle Reader) in thy hands, and I leaue them to thy iudgement, they neede not my commendation. But be not thou deceived in iudging good thinges by the first taste: for they delight more the second time, then at the first: & more at the third time, then at the second. Try my commendation, & giue thy sentence.

But of all other readers of these M. Ed. Deerings expositions, I haue namely to exhort & beseech the Citizens of London, & others, sometime his diligent auditors, that they would now repaire their vnderstanding, & reuise their consolations reaped at the first fruites of this present doctrine: that they would also examine, and take an account of their memorie, to see what is now set downe in writing here, that they haue vitterly forgotten long ago. So they shall beholde how easily good thinges, and comfortable thinges, euen thinges of eternall life, how soone they perish, and for want of true reuerence to the worde, or diligent regarde to our saluation, are by Satan made frutelesse: whereas in small matters olde men haue fresh memories, as to remember where their gold lyeth, and how many obligations they haue, and of what conditions. And what is it (I pray you) that in them causeth so good memorie? euen the hart set thereon with diligent care:

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care: which heart more set upon that that is more precious infinitely, what iudgment, what comfort, what stedfastnes would it cause in the word of life? But how commeth so small heede in so mightie matters? Certainly hereupon, that the worldly man is of a worldly minde: and a man without the spirit (as the apostle Iude speaketh) hath no tast of the spirit, no delight in spiritual riches, they are to him foolishnes. But of memorie thus much may suffice: I would haue thought it too much, were it not that to learning and knowledge in man, I know nothing better. For thy memorie, though the voyce be taken away, and the spirit e with the Lord, yet the doctrine remaineth to thee in letters: remaine thou mindefull now to make that hereafter fruitefull to thee by diligence, which hitherto hath by negligence lye[n] barren.

Let vs account it a blessing from God, that we haue thus many of M. Deerings readings, the rest, which were to the x. Chapter or there about, and the other three Chapters waite for, and desire some other mans faithfull labour. If any man hauing small hope to make the remainder like to that which we haue, refuse therfore to attempt the matter, let him, otherwise abounding with gifts and leasure, & hauing exercises in the Church, humble himselfe to be in the second or third place, to finishe the worke, and benefite the Church, wherunto all men are infinitely indebted, and almost no man carefull to come out of debt.

But most of all, let vs continually pray, that our good God would, in these perillous ends of the world, put on vs al his whole complet armour to stand against the power & malice of Satan: that he would also illuminate our harts, with the bright beames of his wisdom and holie word, that we may be freed from the darknes of ignorance and errour: that the mouthes of the wicked may be stopped, and the lippes of the children of God opened, and fulfilled with the prayes of God.

Moreouer, seeing the Lord hath laide sharpe rods, and long time executed great iudgements vpon our neighbours round about: giuing vs now, all these 18. yeares of our gracions Sone-reigne, the Gospel in great peace: it is our duetie, to consider our
duetie

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duetic in this behalfe: first, that we in brotherly compassion, and in an inward fellowfeeling lament, & to our power redresse their calamities: secondarily, that we be thankfull to God, for our peace, and carefull to yeelde our selues in all singlenes & truth, euery way obedient to the kingdom of our Lord Iesus Christ, the king of peace, in as large & the same maner, that is to vs offered in the word of life: in the third place, that all diligence be vsed that the word may haue his free passage, and main course to the ouerthrow of al aduersarie power, especially, of the open enemies, Papists and Atheistes, & to the discoverie of other sectes springing up of their owne accord, where the word is not planted: finally, to the cutting off of prophane and loose life, which now aduanceth it selfe against heauen, and prouoketh the Almighty, except by discipline it be broken down, that the kingdome of Iesus Christ may be most glorious on earth, and that the sonnes of men may be safe, and reioyce vnder the shadowe of his winges. For a further vnderstanding hereof, & of many other like exercises in the knowledge & practise of Christianitie, I referre thee (gentle Reader) to these Lectures, beseeching God to make thy labours fruitfull with continual blessings, especially in thy prayers: wherein as carefull for the whole Church also, pray that the Lord in mercie wold make the churches beyond the seas, rather partakers of our peace, with fulnes thereof, then in iustice to make vs companions of their punishment.

in the last place, and greatest
measure. Amen.

The xxiiiij. of Nouem-
ber. 1576.





The Prælections of Edward

Deering, vpon certeine of the first

Chapters of the Epistle to

the Hebrues.

The first Lecture vpon the first
verse of the first Chapter.

I AT sundrie times, and in diuers manners, God spake
in the olde time to our fathers by the Prophets: in
these last days he hath spoken vnto vs by his sonne.



T sundrie times, & in diuers maners &c.

Before we begin the exposition of
this epistle, I wil briefly speak some
what of these three pointes. Why

Why this
Epistle
was writ-
ten.

this Epistle was written, by whom, and at what
time. And first touching the cause of y writing,
though we know assuredly, it was cause suffici-
ent to leaue so excellent docterin vnto the church
of God: yet a speciall occasion then given, was
vndoubtedly this. The Iewes were stubbornly
set to the maintenaunce and defence of the lawe
of Moses, holding fast all the ceremonies of it,
as thinges necessarie, neuer to be abrogate, but
perpetually to bee vsed in the worship of God:
Among the residue they did especially strue for
Circumcision, next vnto it, for the obseruation
of meates, and drinks, and times, and feastes, and
sundry purifyings, as these thinges are namely

Gal. 30.

A.

men-

2 *M. Deerings first reading*

Col 2 16,
Acts 21, 24

Cap 5 12.
& 6.1. and
Cap. 12.

mentioned in the scripture : Besides these, other ceremonies: they imbraced them & loued them. And though many thousands (as it is in the xxi. of the Actes did beleue: yet were they still zealous for the law, nor could possibly heare of the abrogation of it. In so much that they and their forefathers had made this an article of their faith and it is the ninth article of their Creede, and they holde it to this day : God gaue his lawe to his faithfull seruant Moses, and he will neuer alter it, nor change it for any other. And this their opinion, as it was rooted in them, so they had very many, & plausible persuations for it: they strove not for the inuentions of man, but for the law of God: not holden by traditions, but written by Moses: not in doubtfull testimonie, but in manifest shew of the glorie of God. And this their opinion they did not thinke was any conjecturall exposition, but the manifest word, as it was oft repeated, that this shold be an ordinance to them for euer. For this cause the Apostle ha- uing compassion vpon his weake brethren, who beleueed in Christ (but were also thus addicted to the law) he writeth vnto them this Epistle, by all meanes persuading them, neuer to ioyne together our saviour Christ with the Ceremonies of the lawe, whose glorie is perfect in him selfe alone, and all height must be abased before him. He created alone, and he will redeme alone. He made alone and he will saue alone, and to be set in comparison with him, all the gold, siluer, precious

vppon the firste to the Hebrues. 3

cious stones, & all the ornamentes of the temple, they are but *begerlie Elements*. Nothing else in earth, nothing vnder earth, nothing in heauen, nor in the heauen of heauens, no vertue, no power, no strength, no name else that is named, in which, or by which, we can be saued, but onely the name of Iesus Christ. And for this cause this epistle was written. Wherein it shall be good for vs to marke howe from the beginning Sathan hath striuen to obscure and darken the glorie of Christe: and howe he hath holden still the same purpose vnchaungeably, euen to our dayes. First he changed himselfe into an Angell of light, with glorious names of Moses, Moses, vnder pretence of holines struing against truth: a meruellous practise, and in those daies inough to haue subuerted the faith of many. For who would haue thought that such men, so great louers of the lawe, of the Temple, of Moses, should be enemies of the true Messias? or be ignoraunt of the saluation and spirituall worship whiche he should teach them? But here we learne, not to grounde our sayth, neyther vppon the glorious wordes, nor vppon the glorious names of mortall men. For this deceiued from the beginning: but the worde it selfe must be grafted in vs, if we will not erre. So nowe in these our last times, in whiche the diuell striueth as at the first, we see how many say vnto vs, The church, the church, The pope, the pope, The fathers, the fathers, and many thousandes are led with this

Galat. 4.
verse, 9.

subd. 1.
m. 1.

gold. 1.
m. 1.

sound of wordes: yet in these words is no wise-
dome: only they renewe the old deceit in whi-
che the diuel first troubled the churche of God.
For what is the Chuche they speake off? who is
the Pope? who are their fathers? are they grea-
ter then the Temple? then the lawe? then Moses?
if not, then their names may be vsed for a cloke
of falshood as the others were. Then wee must
trie them and examine them, whether it be a
true churche, or true fathers they speake off. To
followe a church you knowe not what, is to
trust to the temple you knowe not howe. And
knowe it well, such wordes are but mockeries,
and such spirites are of error and darknesse. The
effect is prooffe inough. For the end of their re-
ligion is, that ignoraunce is the mother of deuo-
tion.

The Au-
thour.

Now touching the authour of this Epistle,
who it was, it skilleth not. For if the name had
been here, what had it shewed but that god vsed
y^e ministerie of such a man? And now the time is
not knowen, it teacheth expressely, the doctrine
is of God. And for this cause to the bookes of
holy scripture, names are sometime added, some-
time not, that the doctrine of the Lorde might
be vnto ys, without respect of person. And for
my parte, who wrote this Epistle, I can not tell,
nor I see no cause why I shoulde seeke it. For
when the spirite of God hath left it out, can I
think it the better if I should adde it? I remem-
ber, Athanasius sayeth: that since the Gospell

In Dialog
de S. Trin.
fo 17.

Enuol

11.11

was

upon the first to the Hebrues. 5

was first preached, this Epistle was euer thought to be Paules. But Eusebius, as boldly on the other side, saith that he dareth constantly affirme as the sense is the Apostles, so the phrase & penning is some other mans, but whose God knoweth: and thus much of the author, whom we will leaue as we find him, a faithful witnesse of Iesus Christ, euen to the ends of the world, but whose name we knowe not. Lib. 6. cap. 19.

Now for the time in which it was written, it is certaine it was in the Apostles dayes. For if it had been after y^e destruction of Ierusalem, threatening so oft y^e anger of God to those who would despise his sonne, no dout he would haue mentioned so singular an example. Besides this he maketh mention of Timothie as his companion and fellowe, who was famous among the Apostles. And it is like, that this Epistle was written about the latter end of the Apostles age, because he saith that this doctrine first preached by the Lord, hath nowe bene confirmed vnto vs by them that heard it. And noting the time how long the gospel had been preached afore, he saith y^e time required that nowe they should be able to be teachers of it. Againe, in the x. chapter he putteth the in remembrance, y^e in times past they had suffered great and manifold afflictions for the Gospels sake. So y^e we easily see this Epistle, as it is holy and Apostolical in the truth of doctrine, so it hath also the honor of their time. And thus farre of the occasion, authour, and time of this

A. iij.

Epistle.

Epistle.

The ar-
gument
of this Es-
pistle.

Now, as briefly as I can, I will shew you the argument of the whole Epistle, and that is this: that onely in Iesus Christ is the forgiuenesse of our sinnes. Which argument he handleth thus. Firste setting out our sauiour Christ, who he is in the ten firste chapters: Then how saluation is through him, in the residue of the Epistle, In setting forth our sauiour Christ who he is, he sheweth first the nature of his person, in the two first chapters: then what is his office, in the next eight Touching his person, he teacheth first that he is perfect God in the first chapter: then, that he is perfect man, in the second chapter: of which we will speake more particularly in expounding of the text. Of his office whereof we sayd he intreateth in the viii. next chapters, he teacheth this first, that he is our Prophet, from the beginning of the iii. chapter, to the xiiii. verse of the fourth then that he is our priest, from thence to the xix. verse of the x. chapter. And though the Apostle of purpose and with great care, do plainly teach that Christ is our king: yet because this necessarily followeth of the other, and there was no doubt but that Messias, their priest and prophet should be also their prince and king, therefore, he seemeth not to make any particular intreatie of this, as of the other offices: but as he was a king-ly priest, and the sonne of God, so in prooffe of all these he maketh with them, manifest proues of his kingdome, as in y text more plainly (God wil-

willing) I will shew, when I shall more particularly speake of them. Nowe of his prophesie in the iii. & iiii. chapters he teacheth this, that he is our onely Prophet, prouing it firste, because the sonne of God tooke vpon him our nature, the excellencie of his person is warrant enough, that God ordeined him our onely prophet. Secondly, he was saythfull in his ministerie, neyther needeth any to be ioyned with him. Thirdly, he was more honourable then Moses himselfe, and therefore much more should rule in the house of God alone, Fourthly, the Prophet saith: *To day if you will heare his voice &c.* Therefore by y^e Prophet commended to vs as our onely prophet. Last of all, the nature of the worde, agreable onely to his person, maketh that he is our prophet alone: and thus he endeth this treatie. Of his priesthood he speaketh more at large, shewing firste in the end of the fourth chapter, what manner of Priest he is, euen such a one as by his own vertue hath entered into the heauens, and made a way for vs, y^e we might boldly through him come vnto God. After this he beginneth a comparison of y^e priest hood of Christ with Aaron, and so more clearly sheweth, both his priesthood & the excellencie of it. This comparison he maketh in these pointes. First, that the priest of the law was a naturall man, like vnto his brethren. Secondly, that he hath not a priuate worke, but doeth all y^e peoples seruice in things appertaining to God, Thirdly, that he appeared not before God in his

Christes
prophesie

Christes
priesthood

owne vertue and righteousness, but with offerings and sacrifices for sinne. Fourthly, that he was full of compassion toward his brethren, to pittie them in their weaknesse. Fifthly, that he had his calling of God: in all which thinges, Christ exceeded all that were before him, and this he teacheth in the ten first verses of the fift chapter. Then beginneth (by occasion) an exhortation which continueth to the vii. chapter. After that, he setteth out at large the example of Melchizedech, and the comparison of the first covenant, with the tabernacle and sacrifices appertaining vnto it, so teaching at the last our sauiour Christ to be our only priest. The second part of y^e Epistle, which is, how this saluation of Christ is giuen vnto vs, in the 11. 12. and 13. chapters the summe of it, is, that we haue this saluation through faith, which faith is tried in many afflictions, & stil bringeth forth frute in good works.

Now let vs come to the text. I tolde you first the Apostle proueth y^e excellencie of the person of Christ, God and man. In this first Chapter he proueth his Godhead, & beginneth thus. *Many times &c.* In this first verse, setting down the general proposition of y^e whole Epistle, y^e God hath now made knowen vnto vs all our saluation in his sonne Christe, naming him, Sonne, y^e these titles after attributed vnto him, might appeare more to be according to the propheties of him. Then streight he describeth him, making it manifest that he is God. First, by the glorie whiche
his

Sonne.

his father hath giuen him. Secondly, by the excellencie of his person. Thirdly, by the greatnesse of his power. Fourthly, by the benefites purchased to vs. Fifthly, by the dignitie whiche to him selfe he hath obtained: all this is in the third verse. Lastly, by comparison with Angels, whiche comparison he maketh in many points, alledging scripture, according to the titles before giuen vnto him, and so endeth this first chapter. *Many times, and after diuers sortes &c.*

Out of this verse, first let vs note and consider well, touching this doctrine whiche wee are taught by Christe, the certeintie of it, whiche is firste in the authour, who is God him selfe, euen the same God of our fathers, whiche so many times and wayes spake euer by his Prophets: euen he in an assured trueth, hath also spoken by his sonne. Thus giuing the authoritie of the word of Christ to God the father, that it might be confessed true, and to take away all vaine quarrelling of contentious men, who vnder pretence of the name of God, would easily haue disputed against our sauour Christ, and said: We know God is true, and he spake to Moses, he spake to the Prophets, this man speaketh of himselfe, and we will not heare him. To stop this offence, though the Apostle might haue giuen the authoritie of his word, euen to the person of Christe himselfe, yet he would not, but saide thus: *God spake by him.* Another prooffe for the certeintie of his worde, is, that he spake by his sonne: in whiche

name God sealed it vnto him, to be his sufficiēt
 witnesse in the world euen as him selfe had spo-
 ken with a voice of glorie: *This is my beloued sonne*
 Math. 3.17 *in whome I am well pleased, heare him.* And this was
 a sure and knowen trueth vnto them, that no
 man had seene God at any time, but the only be-
 gotten sonne, who is in the bosome of his father,
 he reuealeth him. He is the personall worde, and
 maketh knowen al the misteries of God, euen as
 he hath bene present with him in all his wayes.

Now as our sauiour Christ is our certein tea-
 cher of vndoubted trueth: so how farre this truth
 is taught by him, appeareth also in the wordes :
Many times, many wayes, by many Prophetes, of olde, to
our forefathers. Of all these we must set the con-
 trarietie in our sauiour Christe, that God spake
 by him, not many times reuealing his will by
 measure, now some, the more: but once he hath
 sent him filled with all measure of wisedome &
 vnderstanding. And beefore, God spake many
 wayes, either by Angels, or by the cloude, or be-
 tweene the Cherubims, or by Vrim, or by visi-
 ons, or by dreames: but now he hath spoken one
 way, euen by Christ made our brother, with the
 voyce of a man, in the middes of the congrega-
 tion plaine and euident in all mens hearing: and
 all varietie shall ceasse for euermore. Likewise
 before, God spake by many prophets, nowe
 he doth not so, but hath sent his sonne alone in
 stede of all that all his people should heare him.
 Likewise those times they are old and past, but
 the

vpon the first to the Hebrues. 11

the time of Christes teaching passeth not, but is for euer. And y was to the fathers, men of diuers calling, but this is to vs all of one condition. So this the Apostle teacheth, that Christ alone, once euen in the dayes of his life, after one maner and fourme hath preached vnto vs all that Gospell, which eternally shalbe the power of his heauenly father, to saue all which doe belecue. Now let vs marke first the argreement, & then these differences, manifestly to be seene betweene Christe and the Prophets. First, they agree al in this, that God spake by all, and this onely they haue alike from y first to the last. Adam, Seth, Enoch, Noe, Abraham, Moses, Dauid, Esaie, Christe, not one of them spake one worde of a naturall man in all their ministerie, but only the worde of him that sent them: that is, they spake not them selues, but God spake within the: When soeuer were the time, whatsoeuer were the meanes, whosoever were the man, Where soeuer were the place, whatsoeuer were the people, yet the words were the Lordes. And whosoever he be in the church of God from the beginning to the ending, to whome this ministerie shalbe committed, if he will be numbred with Patriarches & Prophets, Apostles and Pastours, and with our Sauour Christe him selfe, whatsoeuer he speake *Let him speake as the worde of God.* For this couenant God hath made with al his seruants, euen as y Prophet Esaie saith: *My spirite which is vpon thee, and my wordes which I haue put in thy mouth, shall not*

Only God
must speak
in the
mouth of
all Minis-
ters.

1. Pet. 4. 10

Esaie. 49. 21.

depart

depart out of thy mouth, nor out of the mouth of thy
 seede, nor out of the mouth of thy seedes seede, from
 henceforth, euen for euer. And in deede, whose
 words else should diuide betweene the marrow
 and the bones, but his onely, who alone search-
 eth the hearts and the reines? Or whose wordes
 should kill our earthly affections, but his alone,
 who giues the sword of y^e spirite? And we, whose
 messingers are we? Or of whome are we sent?
 Is not God our Maister, and shall we not make
 our account to him according to that which we
 haue receiued of him? we must looke vnto our
 owne charge, and for all other men, though they
 seeme to be pillers, what they are it skilleth no-
 thing to vs, we are not accountable by their gifts.
 Augustine, Ambrose, Ierome, Gregorie, or any
 elie, they had their own charge of God, and we
 haue ours by warrant frō God: they did speake,
 and so must we. If I speake out of the fathers of
 the church, & knowe it to be the word of God,
 why do I attribute it to man, rather then to God,
 whose trueth it is? Or if I speake of the Fathers,
 & knowe it not to be the word of God, be it ne-
 uer so true in the doctours mouth, in mine it is
 sinne, bicause I speake not as I am taught of god.
 This I speake not so much for y^e papists, whose
 hearts and soules the decrees, and decretalles
 haue stolne away, and left them without vnder-
 standing: But I speake it, because of brethren,
 who knowe not their calling, but fill the pulpits
 with doctores and counsels, and many vanities,
 where

vpon the first to the Hebrues. 13

where they shoulde onely speake the worde of God, that our agreement may be with the Apostles & prophets, & with our sauour Christ.

Nowe let vs see the differences here spoken of betweene our sauour Christ & all other prophets, what we may learn of them. The first difference, The first is,

the doctrine taught by them was at diuerse times reuealed, but that which Christ teacheth, is reuealed but once. And this is twise after expressly noted by the Apostle himselfe, as in the ninth chapter, *Nowe at the latter end, Christ hath* Cap. 9. 26.

beene once reuealed. And in the xii. chapter, *Yet once will I strike, not onely the earth, but the heauens* Cap. 12. 26.

also. And this it is which saint Iude saith of the christian faith, *that once it was giuen to the saints,* book of I. Jude 1.

which, *once,* doth meane the time of Christe in earth, for so he sayth, it was by his sonne. For though the Apostle yet vnderstoode not all, and the spirit was after giuen them, yet the same spirit did but more lighten them in such things as Christe had also taught them. By this we learne boldly to refuse it, and account it as bastard doctrine, whatsoeuer is sprong vp since, and cometh vnder the warrant of a mortall man, as namely the idolatries of that mightie king, and priest, Prete Giam, of the Abizannes in Africa: & the idolatrie of the greate Cam, king & priest of the Tartarians in Asia: and the Idolatries of Ismael, king and priest of the Persians: and the idolatries of Mahomet, king and priest of the Sarasins: and the idolatries of the Pope and Pa-

pall

14 *M. Deerings first reading*

pall men, this day kings and priestes, as proude as the other. And of these what sects soeuer haue sprong of Homares or Halis, Cuselbasoe or Casaboe, of decrees & decretalls. Thomists or Sco-
rists, white friers or black, that eternall Gospel, as they called it, more then 300. yeres since deuised at Paris: the reuelations of S. Brigitt: all other doctrines and expositions, we must cast them away, so many as came not in the warrant of our Sauiour Christ once preaching vpon earth, whiche because it was once, it confuteth all after it, and abrogateth all before it, which had diuersitie of time, as the Apostle him selfe gathereth. ca. 12.

The second
difference.

27. The second difference, that the doctrine of Christ is taught after one sort. For though first were miracles, and now none: firste Apostles, now none: these were but meanes to confirme the preaching, the word onely was the power of saluation, which is the same it was then. Which because it is but one, therefore it is perfect. For if any way before had bene absolute in it selfe, there should none other haue come after it, but it pleased not God to giue the glorie vnto all those manner of reuelations, but reserved it to the preaching of the Gospel, which he hath made his own power to saue all that doe beleue, and giuen it so great grace, that it worketh more mightily then all miracles, and pearceth deeper into the heart of man, then any manner perswasion, yea, though one should arise from the dead to speake vnto vs. And therefore we may condemne that, whiche

before vs was done, in building monasteries, vowing of pilgrimages, praying for the dead, their masses, and diriges, honouring of saintes, setting vp of Crosses, and such like. For howe were these thinges taught vnto men? Not by preaching the Gospel, but for the most part, men were driuen vnto it by feare and terrour of the night, as we may see in their owne bookes and legends. But as it was, so it is come vnto it, & the darkenes hath couered it, out of which it sprang.

The third difference here, is, that that was old, and therefore abolished: for it cannot be but that which waxeth elder & elder, must at last vanish: but the testament of Christe, it is still new, yea though it were from the beginning, yet it is still the same, & the day passeth not, in which it was giuen, but it endureth with the age of man. And therefore it is no sacrifice of the newe testament to haue a masse which waxeth old, and when it is done, is not: but you must haue a newe, and so fill your number. Neither yet is it possible that works should iustifie, whiche also wax olde and are forgotten, so that the righteous man of an hundred yeare olde, if he leaue then his righteousness, it hath none account. The saluation of the worlde, it is not thus, but alwayes newe, if once I be in this couenaunt, it is an eueralting couenaunt, I was not taken vnder condition of time, nor no time shall preuaile against me. The saluation it selfe, it is not chaungeable as Adams was in Paradise, but it is made sure in the body
of

The third
difference.

16 *M. Deerings first reading*

of Christe vnited with y person of his Godhead
so the wayes in whiche we are led vnto it, they
are immutable, our faith is not quēched, our loue
not extinguished, our hope faileth not, nor the
holy spirite can euer be taken from vs, but still
they are newe euen to eternall life.

The fourth difference. The fourth difference, is, in the fathers with
whom the first couenant was made, who though
they were al called in Iesus Christ, yet was there
a difference of their honour and eāery one more
exalted, as God approached more nere vnto them
So Abraham and his posteritie were a more ho-
nourable people then the other before him. So
the Israelites, that had receiued the lawe, and
dwelt in y land of promise, had greater blessings
then their fathers in Egypt. So Iohn Baptist
more then all Israell. But nowe they that are cal-
led of Iesus Christ, by his owne voice, & in him
crueified before their eyes, haue attained a singu-
ler honor, & the least of them touching their cal-
ling, are greater then al Patriarches & Prophets.
And these al in like precious faith, like spirit like
promises, like couenants like accepted of God,
euerie man in his own measure of grace. No dif-
ference of Iew or gentile, learned or vnlarned,
but all haue through faith one entrance vnto the
throne of grace: that I neede not say nowe, O
Lorde remember Dauid, nor the couenant made
with Abraham: But, O Lord remember me, &
the couenant which thou hast made with my fa-
thers house. For vnto al, both those that are nigh
and

and those that are farre off, there is but one couen-
nant in Iesu Christ, whom now we know not ac-
cording to the fleshe. And this excellent glorie of
Christian men (derely beloued) as oft as I remem-
ber it, it grieueth me to thinke vppon the madnesse
of some, who call them selues spirituall, and other
temporal, themselves clergie, and other layitie, the-
selves regular & other secular, themselves thei should
say straungers from the Lorde Iesus, and other the
liuely members of his body. For what is it else to
make this difference, but to denie the brotherhood
in y calling of Christe? The first difference is, y God
then spake by his Prophetes, now by his sonne, by
Prophets meaning the continual succession of Pro-
phets in al ages. For as they were men taken away
by death, so it was necessarie other to come in their
places. And because no Prophet was able to giue
his grace to other, or of his fulnes, make other lear-
ned in in the mysteries of God, but they were all
taught of the Lorde: therefore they had the credite
of their word euerie one in himselfe, & none iudg-
ed by anothers gifts. But so it is not with the Sonne
of god, for both he liueth to appoint vs teachers stil
& of his fulnesse he giueth all other their continu-
all increase of grace. For which cause now, the war-
rant of all dependeth vppon him alone. And the
greatest Apostle that euer was, hath no other glory
but onely to be his seruant and messenger, for he is
that redeemer, whose worde must be in the mouth
of his feede, and in the mouth of his feedes. feede,
after him, for euermore. So that it must needs be y

The first
difference.

pride of verie antichrist, for a mortall man to exalt
 him selfe, and giue the warrant of trueth vnto his
 owne worde: that he can not erre: that all knowe-
 ledge is in the closet of his breast: that we must be-
 lieue it as the gospel what soeuer he decreeth. A vile
 seruant so to swell in pride, and set him selfe in the
 seate of the sonne of God, why do we not abhorre
 it? and rather kisse the ground vnder y^e feete of the
 Sauour of the world, to be slowe to speake out of
 our owne heart, and quicke to heare what he hath
 commaunded? And these be the differences which
 I thought good to note vnto you, as the Apostles
 wordes plainely teach them. Now weere it is said,
In these last times, meaning the dayes in which this
 gospell is preached, which also the Apostles & pro-
 phets call *the end of the world, & last dayes*, It hath this
 name, both for because in comparison of the age of
 the world, these dayes shall be but few: and also for
 that the will of God is finally reuealed in his sonne
 Christ, who shall inherite the glorie, to be our Pro-
 phet from the day, in which first his father sealed
 him to that office, euen to the latter end. And thus
 much of this first verse. Now let vs pray to almighty
 God our heavenly father, who hath so loued vs,
 that he gaue his only begotten sonne, to lead vs the
 way of truth, to saue vs from the bondage of death
 and to sacrifice his owne bodie for the raunsome
 of our sinnes, that for his sake we may be strength-
 ned with the grace of his holie spirite, to heare his
 word and keepe it, that we may in a good time and
 happie issue of our waies be blessed by him, who is
 our

our onely Sauionr, to whome with the father and the holic Ghoste be honour and glorie for euer.

*The second Lecture vppon the
second and third verses.*

2 *W*home he hath made heire of all thinges, by whome also he made the worldes.

3 *Who* beeing the brightnesse of the glorie, and the ingraued forme of his person, and bearing up all thinges by his mightie woorde, hath by him selfe purged our sinnes, & sitteth at the right hande of the maiestie in the highest places.



E haue heard howe the Apostle, hath taught, that our Sauionr Christe the sonne of God hath beene once sent vnto vs an eternal Prophet, to teach vs al thinges whiche God hath done for our saluation, & through y^e preaching of the Gospel to sanctifie vs all vnto him: that him alone we should acknowledge to be our leader vnto eternall life. Now the Apostle beginneth to proue this singular glorie to belong onely to Christe, whiche he doeth by setting out a full and large description of him, in whiche, as I said, he proueth him to be eternall God.

Firste, by his rule ouer all creatures, verse, 2. Then by the glory of his owne person. Thirdly, by

his great power. Fourthly, by his benefit bestowed vpon vs. Fiftely, by his glorie purchased to him selfe. verse. 3. Sixtly, by comparison with Angells, verse 4: whiche comparison he maketh in manie pointes, as shall appeare in the residue of the chapter. The rule of Christe ouer all creatures, he sheweth in this. *That he is heire of al, and created all. By heire of all:* meaning, howe in the person of a mediatour he hath restored all, as in the person of the sonne, he was the wisedome of God to make all. And therefore called the *heire*, because he restored not the worlde, but by redeeming it, and purchasing it vnto himselfe, according as God the father had giuen it to bee a recompence of his woorke, in whiche respect it is sayde, that God appointed him *heire of all things*. This our sauiour taught vs, when he sayde:

Mat. 28. 28
Iohn. 16. 15

All power is giuen vnto mee in heauen, and in earth. And al things the father hath are mine. Not only earthly things, but also heauenly: For of the graces of the spirit he saith also, *He shall glorifie me, and take of mine and giue it vnto you.* The Apostle addeth the seconde note of this autoritie. *That by him the world was made* by the worlde meaning all things in heauen, earth, and vnder the earth. For so Saint Iohn addeth to this testimonie, *And without him nothing was made, whatsoener was made*: Then if all creatures were by him, himselfe was vncreate, and onely creator of al that is, that we might boldely giue him the glorie of the father *Almightie, maker of heauen and earth.*

Maker of
the world.

Col. 1. 15.

And this is notably set out by S. Paul in y first chapter to the Colossians, where he saith: *He created all things*

things, in heauē & earth, visible & inuisible, whether they be thrones, dominions, principalities, or powers, all things were made by him: of which, it must needs follow, euen as S. Paul also cōcludeth, that he is God aboue all.

The second thing wherein Christ is here exalted, is the glorie of his person. First, that he is the brightnesse of his fathers glorie, which title is absolutely giuen him, as essentiall vnto the sonne of God, not only before vs, but euen before his father, that as all the properties of the Godhead haue their being in the person of the father, so the brightnesse & beautie of them is in the person of the sonne, & so this name was proper to him before the worlde was made, noting, that eternally he was of y^e father. In which sense Saint Iohn calleth him *The worde*, not according to the time, in which creatures haue been, but an essentiall worde before all creatures. *In the beginning* saith he, *was the word, and the word was with God.* But of this mysterie I ceasse to speake. For we cannot knowe it, our tongues cannot speak it. And these verie wordes whiche I nowe vse, or any man can vse of Gods maiestie, think not that their sense and meaning is according to Gods nature, they are onely helpes of our weakenesse, that by them our faith might be quickned in a spiritual vnderstanding otherwise all the wordes in the worlde, cannot expresse the least part of the liuing God. Touching vs he is called *the brightnesse of his fathers glorie*, many wayes, as, because in our nature he shewed foorth the liuely countenaunce of his father, in al fulnesse of grace and trueth, and because in the power of

Brightnesse of glorie in respect of his father.

his woorde, hee wrought mightily in all creatures, and againe expressely Saint Paule calleth him *The image* (whiche is the shining brightnesse) of God, in respect of the cleare manifestation of the gospell, in which he hath set out so glorious a light of the power of God to saue his elect. So he is to vs the brightnesse of glorie, bicause many waies he shewed foorth the glorie of his father vnto vs. Euen as Sainct Iohn saith: *No man hath seene God at any time: that onely begotten sonne, who is in the bosome of his father, he hath reuealed him.*

Iohn 1.14.
Iohn 5. 36
1. Cor. 3.18

Iohn 1. 18.

Ingrauen
fourme.
Col. 1.15.

The second thing here attributed to him, is, that *he is the ingrauen fourme of the person of his father*, noting hereby the vnitie of substance, as in whome the fulnesse of the Godhead dwelt bodilie. Euen as Saint Paule doeth also call him, the *image of God*: distinguishing him by this name from all shadowes and figures, like as this Apostle vseth the woorde in the tenth chap. And here expressely he addeth *ingrauen*, aboue al the figures in the lawe, the Ephod, the Vrim, or the Arke it selfe, shewing the excellencie that is in Christe.

Sustainer.
of all thin
gs.

The third title of honour here giuen vnto Christ is, of the greatnesse of his power, and that is, *that he beareth up all things with his mightie word*. In the metaphor of bearing, after the maner of the Prophets, no doubt he meaneth, the nourishment and preservation of al things in the state that God hath giuen them, which is the prouidence watching ouer al his workes. Nowe this being knowen to be the worke of the liuing God, *That in him we liue, we moue, we are,*
and

Acts. 17.28

and this manifestly agreeing to Christe, by cleare prooffe of all his workes here in fleshe, in which he reuealed the image of God in him. In this also it is assured that he is very God, the stay and strength of the world, without whose hand all things would fall into confusion.

Fourthly, he extolleth the person of Christe by the greatnesse of his benefites bestowed vpon man, in these wordes, *By himselfe hauing purged our sinnes*, put in here as a Parenthesis, because it sheweth the way how Christe purchased that excellent dignitie, *to sit at the right hand of his father*, wherof after he spekerh. In that he saith: *purged our sinnes*: expressely he warranteth his Godhead. For what creature could haue done so excellent a worke? The Iewes could not be ignorant, but though a man were as great as Adam: yet Adam, when sinne rested on him, it draue him out of Paradise, yea, though a man could be as pure as an Angel, yet the Angels, when *they sinned*, and *kept not their first order*, their sinne weyed them into the condemnation of hel, so y^e our Sautour Christ taking our sinne vpon him, & being able to purge it, which no saint or angel could euer do, it necessarily folowed, that he is the eternal God, euen according to the knowen prophecies of the Meffias, y^e they should call him *the Lord God our righteousnesse*.

The fifteth thing wherein Christ is here extolled, is the high dignitie which he hath gotten, in these wordes: *he sitteth on the right hande of high maiestie*: Noting hereby, that God the father hath taken him vp into his glorie, so that he sitteth in power and

Purger of
our sinns.

Iude. 6.

Iere. 23. 5.

Psa. l. 10. 4

maiestie, equall with his father, and this is plaine in
 y he calleth it *right hand of the highest maiestie*. And y
 scripture sheweth this ende of it, *till I make thine eni-*
mies thy foote stoole. shewing that this is the power of
 God in him, to sitte at the right hand of God. And
 thus muche of the wordes of the Apostle, in this,
 magnifying the person of our Sauour Christe.

Heire of
all.

Now a little further we will examine the wordes
 & applie them more particularly to our instructi-
 on. In that it is sayde firste, *God made him heire of all*,
 So that wee see, howe these wordes of the Apo-
 stle haue euerie way their weight, to proue that
 Christe is the sonne of God, the king of his people
 God and man, mediatour betweene God and vs.

We must learne, of our selues we haue nothing,
 but beeing ingrafted in him, wee are owners of all
 things. In mine owne right I am naked and voide
 of all, I haue no meate to feede my hungrie body
 no drinke to comfort my faine and thirstie spirite,
 no cloathes to keepe mee warme, no house to har-
 bour me, I am to take no profite of any creature,
 nor no pleasure in the sight of the sunne. For the
 earth is the Lord Iesus Christs, and al that is in it. I
 may haue from man by warrant here in earth, that
 my house is mine, and my lande is mine, and he is
 a theefe and a robber that taketh it from mee. But
 all the men in the worlde cannot giue me my pos-
 session before the liuing God, but onely his Sonne
 Christ, who is *Heire of all*. And I am a theefe and a
 robber, if before God I claim any other right in it.
 Then, that our hands may be our owne: our goods

our

our own: our seruants, our wiues, our childrē, ours:
Let vs be Christes, that in him we may haue the
good assurance of all our substance. Take not thy
meat, but as the gift of Christ, who hath sanctified
it vnto thee, nor any thing thou hast but with
thankesgiuing to Christ that hath sanctified it for
thee: if thou doest, thou art an intruder, into the
right, not of a mortal man, but of the sonne of god:
and thou shalt be sure the recompence of the iniu-
ries that thou hast done, will fall vpon thee: and
thou shalt know what it is, so to dishonor thy god.
But contrariwise, if I know my selfe by faith made
a member of Christe, and his right is mine in the
creatures of the world, and in his name, and to his
glorie I vse them, whatsoeuer God hath giuen me
in the dayes of my pilgrimage, the profite of it is
mine, I may vse it to my necessitie, and the plea-
sure of it is mine, I may vse it to my delight. If my
garments be silke, I may put them on. If my table
be furnished with sortes of meate, I may eate what
my stomach craueth. If I haue fieldes pleasant and
delectable, I may walk in them. If I haue orchards
of great delight, I may eate the fruit of them. Nay
I wil say more, that their cōdemnation may be iust
which loue not the Lord Iesus. If thy dogges will
hunt the beastes of the fiede: or thy hauke wil kill
the birds of the aire, thou maist vse the delight of
Gods creatures. I meane so farr as the state of Gods
people, in common wealthes, which he hath orde-
ned, doth permit to euerie one, for his holy recrea-
tion & pleasure, who walketh faithfully in his cal-

ling to the glorie of God, and profite of his people. I do not iustifie the shamefull abuse of the world, which hath carried away the christian libertie into carnall wantonnesse. I allow them not, which wil needs wease silke, and are not able to buy cloth : or those, whiche so giue ouer themselues to vanitie, y^e the day is to short to make them pastime, except they watche the night at cardes and dice, and riotous dauncing, with such men I meddle not, but in their sinne in which I find the, in it I leaue them. I speake only of the goodnes of god vnto his saincts what recreation god hath giue in their wearie life.

All things
made by
him.

And where it is further said, *All things were made by Christ*, we may boldly conclud, that no man hath power ouer his creatures, but they must serue their creator. What haue I to do with another mannes work? god hath appointed his creaturs a vse, in it they are holy. If thou wilt set them another lawe, thou prophaneest thy selfe in them. When S. Paul had said *that to forbid meates was the doctrine of deuils*, he proueth it by this reason : because *God created them to be receiued with thankesgiuing*. If God created them, who will exalt himselfe to be lord ouer the? If god appointed them to be receiued, who shal say vnto me, they are vncleane to vse? Surely (dearly beloued) and before the Lord, who hath made all, & will iudge all, that proude and arrogant man of sinne, who hath left al the ordinances of God, to fil the world with his decrees, and decretalls, he hath taught vs the doctrine of deuils, and let vs cast it from vs. We are Christes, and he hath made al, in
his

his holy appointments let vs euer liue. For other lawes of meates, drinks, dayes, apparel, &c. as then they may stand, when they are profitable to any countrie, and made onely for policie: so they are to be dispised, whē they are thrust vpon the Church, and made matters of faith and religion. Further, in that, that it is saide in the third verse, *That Christ is the brightnesse of glorie, & ingrauen forme of the substance of his father.* Let vs marke well why the Apostle thus magnifieth the person of Christ. For no other cause, but to warrant vnto vs the truth of his word, that he is our prophet, & we must beleue him. And so S. Peter in the Acts, teaching Christ to be the onely warrant of faith & saluation, he saith: *God approued him therewith by many signes & miracles, and mightie workes.* And in deed the father himselfe, with a voice of excellent glorie, approued him out of the clowd, & his voice was heard, *This is my beloved sonne heare him.* And all this was, that Christ alone might be before vs, the only warrant of truth. Nowe he that shal take vpon him this honour, & bid the world beleue because he hath spoken, what doeth he but boast himself as if he were the brightnesse of Gods glorie, or that God hath approued him by signes & miracles? & who would do this, that feared either to be, or to be called y verie Antechrist, that shoulde come? Againe it is saide: hee beareth vp all thinges with his mightie woorde. Where we must marke, it is attributed to Gods mightie power, the gouernaunce of all thinges in our sight either greate or small, that wee should

the brightnesse of glorie.

Acts. 2. 22.

Matth. 3. 17

vphol-deth all thinges.

should learne not to measure the power of God by our weake senses. It is his mightie power that vp-holdeth the earth, that stretcheth out the heauens, that sendeth forth the windes, that raiseth on high the great waues of the sea, & these things we confesse are great & mightie, but as it is here, so euery where, y^e mightie power of god maketh the fether to moue, & his strong arme leadeth the flie in her way, & the same force which now shaketh a leafe, if he had sent it against a mounteine, it would haue turned it vp from the foundations, and the same strength that bloweth vp y^e dust, if it came against the earth, it would shake the bottomes of it. And this should make vs feare before him, that whatsoeuer he hath done, whether it seeme great or little, we should confesse his handie work, & according to his greatnesse, so we shoulde honour him, that whatsoeuer hee hath commaunded, whether it seeme weightie or light, all our obedience should be streight vnto it. It followeth, *by him selfe he hath purged our sinnes*. I do not dout but you knowe how Christ hath purged our sinnes, and the more you know it, I am sure you are the more glad to heare it, & for this comfort y^e we haue all in it, I thought it euen my duty to make som reherfall of it. Thus therefore we are taught, and thus we doe belecue. Our Sauour Christ being the eternall sonne of God, through y^e work of the holy ghost was made man of the virgin Marie, & borne without originall sinne, & by the same spirit filled still his manhood more & more with grace, till the fulnesse of
all

all righteousness was within him, that so his manhood might inherit saluation, according to the promise: *Do this, and thou shalt liue.* But hitherto, as he is Luke. 10. righteous, so he is righteous for him selfe, & onely that man is yet blessed, which was conceived by y^e holie Ghost, and borne of the virgin Marie. Our sinnes do yet remaine, and we abide holden vnder the death of them, and therefore, as his first worke sanctified him selfe, so yet there remained more, y^e he might sanctifie vs, for when he commeth to vs, he findeth vs in sinne, & through sinne in death, & in the condemnation of the deuil, who had the power of death. So that he had now another worke, then in his first righteousness to sanctifie his own bodie. He must also abolish sinne & death, and hel, in which we were holden, if he will be a sauiour vnto vs. And here he must multiplie all his former righteousness, and make it infinite, for a greater worke is behind, & a new law is giuen vnto him, a law neuer giuen to all flesh, a singuler lawe, out of the depth of Gods wisdom & goodnesse, which without the fall of Adam, had neuer ben seene neither of man, nor Angel: a law of a redeemer, that is, a law, by which he might bring man from death to life, from hel to heauen, from hatred to loue, and from the deuil to God: a work farre greter then to make the worlde of nothing. This law was to loue God, and his brother, not in vsual thinges of life, wherunto al we were appointed, but in taking vp- on him sin & death, and treading the winepres of the anger of almightie God.

And

And this thing he hath also done. For being righteous, pure, holie, and without spot, the sinne that a bounded, he tooke it all vpon him, & death that reigned, he submitted him selfe vnto it, and went as dispised among men, in shame, in ignominie, in affliction of the flesh, for the sinne of our bodies: & in anguise of spirite, in mourning and in sorrow, to beare the sinnes of our soules: before GOD, feeling the heauinesse of his wrathe, which was the sting of death and condemnation: and before man, shewing signes of it vpon a cursed crosse, in agonies, bloudie sweates, and in wofull crying according to the sense & feeling of sorrow that was vpon him. And all this he endured, not vnwillingly, for then he had done nothing, but with exceeding ioy of heart, that he had found out y^e miserie, in which he might seale it, how much he loued his father, and make it manifest, howe he loued vs. So went hee willingly vnto death: and that he might satisfie the iustice of his father, & purge the sinnes of his people, with all his heart he gaue his bodie vnto the crosse, & his soule a sacrifice for our sinne, which obedience was accepted of his father y^e iust punishment of all sinne, and full redemption of all his elect. And this the Apostle here meaneth, when he saith, *that by himselfe he purged our sinnes,*

And because he saith, *by himselfe he purged our sins,* in this we see a cleare discharg giuen to the Tabernacle, & all the sacrifices at the doore of it: not one of them purged sinne. And though some were called sinne offerings, and the sinnes of the people in
 such

such sacrifices were saide to bee forgiuen: yet they had that name & calling, not according to y^e merit of the woorke, but according to the vertue of the thing they signified, even as the Lordes supper is called the communion of the bodie of Christe, and baptisme is saide to bee the washing away of our finnes, not in trueth of the thing, but in misterie of the signe. The phrase being so vsed for more assurance and warrant of the promise: not to carrie y^e grace of God from our sauour Christ and his spirit, to the dumbe elements of bread or water. And if the Iewes are here instructed, to leaue their vain trust and confidence in the lawe, and to know that the forgiuenes of their finnes was not in meates & drinkes, and diuers washings & carnall rites of the temple, nor in the bloud of Goates and Calues, or in the ashes of an heifer, sprinckling them which are vncleane, but only in the precious bloud shed & the body crucified of Iesus Christ: notwithstanding all these ordinances were giuen them of god, what could our fathers say, who sawe the law abrogate, the temple pulled downe, the lande prophaned, the Iewes scattered, the words of faith preached, and that they should glorie in nothing, but in y^e crosse of Iesu Christ? what could they say, either Ter-
tullian for fasting, crossing, oyling, whiche hee learned & had of Montanus y^e heritique? Or Cy-
prius, for satisfaction: or Theodoretus, for mar-
tyrs merits: or Cyrill for iustification of workes:
or Augustin, for prayer for the dead: or Ierome for
so many superstitions of lights, garmets, vessels &c.

Ter. de
ieiunio de
Cor. Mil.
Cypr. de
laptis. The
li. 8. de
Martir. Cy
ril. li. 10. ca.
18. in Ios.
In Enche
ridion. ca.
10.

Nay, what can we say, who haue seene all that the old fathers haue seene, why at this day we shoulde loue their errours? nay, why we should deuise new of our own, which the old fathers knew not? why haue we loued y^e popes woful Iubileis, or his damned pardons? why do we yet think that the masse is a sacrifice propitiatorie for y^e quick & dead? why was purgatorie first dreamt on, as much hotter the out fire, as ours is hotter the a painted fier? or why was y^e building of chappels, chantries, or religious houses, thought to be a meanes to deliuer vs from such burning? A thousand such thinges, why we haue loued them, what cause can we alledge before y^e lord? The law of God giuen by Moses his faithfull seruant, a law which had bene a scholemaister to leade many thousands vnto Christ, could it not stand with Christ, without darkning of his glory? and can the law of the pope giuen by Summists & Canonists, a people not knowē in y^e house of god, which lawe onely leadeth to the obedience of the church of Rome, can it be that it shoulde bring any light to the gospel of Christ? I neede not stand in many words to confute so great folie, I leaue it to the conscience of all that be wise hearted, whether God abrogating his owne law, ment that the pope shuld institute a new: or whether he ment to take a way all carnal ordinaunces, that he might make it plaine which the Apostle here teacheth, that by Christ alone all our sinnes are purged?

But heere, some man by a subtile enimie may bee easily deceiued, who will saye: All this
 neede

neede not, they attribute not the forgiuenesse of
finnes to y papes pardons, or to any masses, but to
Christ alone. The pope and masses are only the ap
plying of the fruite of Christes death vnto vs. If it
were thus, yet what is become of bilding religious
houses, of pilgrimage, of numbring many praiers,
of their holie orders, their garments, their fasting,
&c. all these they let sinke in their own shame with
out defece, for these applied not the death of Christ
vnto vs, but in the merite of the worke, they were
commended. But as these haue no collour of good
defence, so the excuse of the other is very vaine, for
how say they that the pope or priests apply the me
rites of Christ, seeing this application, cannot stand
by their owne confession without a real sacrificing
of Christ. For saith not the Apostle here? y Christ
did it *by him selfe*: not onely making Christe the
woorke, but also the workeman, the price and the
chapman, the sacrifice & sacrificer, not al the world
can giue any other recompence for sinne but him,
nor all the world can giue him but him self, as both
more plainly wshal heare, afterwarde. And here is
expressely sayde, that he did it by himselfe, with as
gret warrat giuen vnto him for y doing as y thing
done. As wel & with as little sinne we may choose
another sacrifice, as another sacrificer. For by the
same worde of God both are giuen to him alike.
And as there is not mentioned any other thing y
euer could be offered, so there is not named any o
ther person that euer could offer this. But as he is a
lone our king, and alone spoiled principalities and
C. powers

powers vppon his crosse: so he is alone our priest,
and alone he sacrificed vp his bodie once for all.

Now where it followeth in the Apostles wordes:

The right
hand of
maiestie.

That he sitteth at the right hād of high maiestie: we must first marke the change of words, where it is vsually sayde: he sitteth on the right hand of God. Here he sayth, on the right hand of the highest maiestie, whiche is as it were an interpretation of the right hand of God, signifying nothing else, but y power and glorie of God, giuen vnto the person of the mediator, according to that saying of Paule: God hath

Phil 2.9.

highly exalted him, and giuen him a name aboue all names. Beside this, seeing the right hād of God doth signifie his power: we must learne to be wise harted, & not make vnto God a right hand or a left, like vnto ours. We know the commaundement: Thou shalt make vnto thy selfe no graue image, nor the likenes of any thing that is in heauen aboue, or in earth beneath, or in the water vnder the earth. Let vs giue our obedience, & confesse that God is incomprehensible, not like to any thing which possibly our bodily eyes can see.

And let vs not seeke vaine pretences, that we might committe sinne and see it not: to say, I will make it for a remembraunce, or the more to stirre vp our mindes: make it how thou wilt, the precept is broken, which saith: thou shalt not make it. And be thou well assured, as long as S. Pauls wordes shall be truer then thine, so long it shal stand, that if thou do make any similitude in the worlde, to represent God: Thou haste now turned the trueth of God into a lie,

Rom. 1.23.

and chaunged the glorie of the incorruptible God, to the likenesse

likenesse of the image of a corruptible creature: and if accordingly God giue thee vp to a reprobate sense for this pride in thine own wisdom, he doth with thee but as he did with thy forefathers : and therefore take heede . The cause why the Scripture attributeth vnto G O D eares, and eyes, and handes, and feete : it is because we are not able yet to comprehend any thing of Gods maiestie, and therefore the holie Ghost applieth speech to our infirmitie, that we might by these wordes : the Lorde seeth, heareth, keepeth, and ruleth all thinges, that in him we might boldly trust. Let not vs carrie away this great goodnesse of God into rebellion, to leaue his glorie which we see onely by faith, and make him handes and feete and gray haire, like vnto a wretched body that is consumed with yeares . But the time is past. Let vs pray that it would please God our heavenly father, to humble our heartes vnder the mighty power of his sonne Christ, that we may feare, loue, and obey him: reioycing in the excellencie of glory that he hath giuen vnto vs, who is the sonne of God : and the Lorde increase in vs our faith and hope, that in the assurance of Gods loue, our consciences may be at peace, & in the reuelatiō of Gods glorie our heartes may be filled with ioy in the Lord : which we beseech God to graunt vnto vs, euen for his sonnes sake our only mediatur and aduocate. Amen.

The third Lecture vppon the

4.5.6.and 7. verses.

4 And is made so much more excellent then the Angels, in as much as he hath obtained a more excellent name then they.

5 For vnto which of the Angels sayde he at any time? Thou art my sonne, this day begat I thee. And againe: I will be his father, and he shall be my sonne.

6 And againe: when he bringeth in his first begotten sonne into the worlde, he sayth: And let all the Angelles of God worship him.

7 And of the Angels, he sayth: He maketh the spirites his messengers, and his ministers a flame of fire.

IN these wordes (as I tolde you) the Apostle beginneth to set out the person of our sauiour Christ, by comparison with Angels, and this comparison he maketh in many pointes, as we shall heare: that the more cleare we see it, the more effectually we might confesse his high Godhead, and therefore aboue all thinges, to sette him alone: called in the newe testament, the high Priest, and Prophet, and King of his people.

And the firste comparison here made, is of the first title before giuen him: that he is the naturall sonne of God, begotten of the substance of his father, wherby he must needs be one and equall with his father: which name, as no Angel hath it, so no Angel is to be compared to him.

That

That thus the Apostle taketh the name of *Sonne*, according to the dignitie of nature, it is plaine in his owne wordes, saying: *And is made so much more excellent &c.* verse. 4. making his excellēcie according to his name, & his name according to his excellēcy. For otherwise, the name of the sonne of God, may be giuen to euery one of vs: as God calleth Israell his first borne, and all the elect the sonnes of God: So the magistrates are sonnes of God: and the Angels also the sonnes of God, but we by adoption & grace: the magistrate, because he executeth y^e iudgement of the Lord: the Angels, by creation: none of vs according to the worthinesse of our owne nature. But by nature, substance, eternitie, as the Apostle here meaneth, there is none the sonne of God, but Christ alone. And that thus Christ is the sonne of God, he proueth it, first out of y^e second psalme, where it is sayd: *Thou art my sonne, this day haue I begotten thee.* Where the Prophet shewing causes, why y^e whole world should not preuaile against Christ, he saith: because God hath decreed it in his eternall counsell, and proclaimed it with this sentence: *Thou art my sonne, this day haue I begotten thee.* That is: this day haue I declared that thou art my natural sonn, meaning especialy the time in which he made him knowne in the worlde, by his wonderfull workes, as S. Paule ment when he sayd: *God was made manifest in the flesh:* noting the power of y^e spirit working in him, in his birthe, life, death, resurrection, and ascension: So (this day) noterh not any particular time, but all times in generall, wherein GOD hath

shewed his power in Christ, as especially in y^e time he liued among vs. And it seemeth that the Apostle maketh manifest this sense of his words, in that he addeth to the text alledged in the vi. verse, the time when it was fulfilled, leauing this without any distinct time, as that whiche appertained to all times, in which Christ should be shewed to be the sonne of God: especially as I sayd, in his life, & before, or since, as God sheweth his glory in him: So this sentence was true when he appeared to Abraham, Iacob, Moses, to any of the patriarches or prophets, or after his ascension, when he appeared to Stephan, to Paule, or any other, or whensoever he sheweth his power to defend his church vnto y^e end, according to his owne promise: *I am with you to the latter end of the world.* And thus this word, (to day) is taken in y^e whiche is after alledged: *To day if you will heare his voice, harden not your hearts.* And againe, *in the day of heath I haue heard thee.* And, *in the day of saluation I haue succoured thee:* meaning no particular day, but all the time that the word is preached vnto vs.

It followeth: *I will be his father, and he shalbe my sonne.* This is another texte, to proue Christe the naturall sonne of God. It is written in the second of Samuel the seuenth chapter: and they are the wordes of God vnto Dauid, by the Prophet Nathan, to giue him a promise of the blessing of his seede after him which was begon in Solomon, who built the temple, and whome God so highly aduanced in all wisedome, richesse, and honour, that the Fatherly prouidence of God appeared ouer him, as ouer an
especial

especiall chosen sonne. All which, as it was promised to Dauid: so Dauid looked for the performance of it in Christ, & to be figured in Solomon his sonne after him: whose temple was a figure of the Church of Christe: his riches a figure of the greate graces of the spirite of Christe, giuen to his Church: his honour aboue all kinges a figure how kinges should submit themselues to Christ, and be nursefathers, and Queenes nurses to the Church of Christe: his wisdome a figure that in Christe should be hid al treasures of wisdome and knowledge: and finally, he called by name, the sonne of God, in respect of his blessings: as a figure of Christ who is the eternall sonne of his father, in nature of his person. And so the Apostle here alleadgeth this place, without any such long exposition, howe the place is meant, because we should see in it, that the people of Israell were not so ignorant of the Scriptures as we be: but brought vp in the knowledge of the lawe, and taught the vnderstanding of it, euen from their cradell as we should be. And thus haue we hard this argument of the Apostle. Christ hath a more honourable name then the Angels: therefore he is more excellent then they. Now also let vs see the manner of proofes here vsed.

He proueth Christe to be the naturall sonne of God, by textes of Scripture witnessing it: he denieth that Angels are so, because God in his scripture neuer spake it, for so he beginneth: *Vnto which of the Angels said he at any time, &c.*

The selfe same manner of prooffe againe he vseth in

An argu-
ment ne-
gatiuely
from the
authoritie
of the
scripture
is sounde
and good.

Deu. 12. 32.

Esay. 1. 12.

2. Pet. 1. 19

the 13. verse following. Because the scripture sayde it not, therefore he proueth it is not so: making his argument negatiuely from authority of Scripture: whiche in all thinges, what soeuer man is required to do or know in maters of religion, is euer a most certeine conclusion: God spake it, therefore we must doe it: God spake it not: therefore we haue nothing to doe with it. And this argument must needs bee good, so long as this word of the Lorde doeth endure: *What I commaund thee, do that only.* And so long as this is a iust condemnation of al our owne deuils: *who required these things at your hands?* And so long as this shalbe true, that *our wisdom*, is foolishnesse, & wee can not doe well, but when we hearken to the word of god *that shineth in our hearts, as in a dark place.* True it is, and if we had but the wisdom of children, we must needs see it, that all particular lawes and orders, with which we may be bound, they are not set downe in precise wordes of scripture: but it is as true that the nature & propertie of euery lawe or order is so described, that the word of God, as clearly is followed in it, as if the wordes of the law were set downe in it. For of all decrees to be made in his church, hath not God saide? It must be with out offence: it must edifie, it must be comely, and according to order: & it must serue to the glory of god. Now god hauing giuen grace into our hearts, to iudg whatsoeuer we decree by these rules, is not the word of God the warrant of it? By such manifest prooffe of scripture, the church of Christ doeth iustifie all that she doeth. Thus the Apostle proueth
heere

heere his doctrine. Thus we must do, if we will be the Apostles scholars. Marke wel this reason, for it is worthy. God said to Christ: thou art my sonne, therefore he is his sonne. God said not so to any Angel: therefore no Angel can take the name vnto him. In like manner we will dispute with them.

God said: The true worshippers should not go to mount Sion, nor to Ierusalem, *but worship God in spi-*

rit & trueth. Where said he, go a pilgrimage, or goe Ioh. 4. 27.

visit the holy sepulchre? God said: *Doe not obserue* Gal. 4. 10.
dayes, and moneths, and times, and yeeres. Where said

he, keepe vnto me, Lent or Aduent, iamber weekes,

or Sainets Eues? God said vnto vs: *It is the doctrine* 1. Tim. 4. 2.

of deuils to forbid marriage, or to commaund to abstaine

from meate. Where said hee, eate nowe no fleashe,

nowe no whit meate: let not y minister marrie? God Rom. 13. 1.

said, *Let euery soule be subiect to kings & princes: & the*

authoritie of such men, let it not bee in his Apostles:

where said he: let y pope haue y gift of kingdoms,

be exempt from authoritie of man, weare a triple

crowne, and haue Lords & noble men vnder him?

God said: *Cursed is he that addeth ought to his lawe, or*

taketh from it. Where said he: y pope shall dispense Apoc. 22. 18.

against my apostles & prophets? God said: *It is bet-*

ter to speak sūe words which we vnderstand, then x. thou- 1 Cor. 14. 19.

sand in an vknownen tong. Where said god, the igno-

rant men should pray in latine? With this very ar-

gument are ouerthrowne all doctrines of men, all

traditiōs, al poperie. And if this argumēt were good

in y Apostle, why is it not good in vs? Nay, if this

be vsuall in y scripture, why are we so dull that we

Aer. 7. 31.

Esa. 1. 12.

1 Cor 17. 6.

Deu. 4. 6.

2. Pet. 1. 20.

Ier. 8. 2.

will neuer learne it: Doeth not God condemne the idolatrie of the people of Israel by this reaso: *They built high places, which I commaunded not?* Doeth he not comdemne al their superstition & vaine worshipping with the same argument? *who required these things at your hand?* When Dauids purpose was stopped from building the house of God, was not this the word of the lord y came vnto him? *wherefoeuer I haue walked with al Israel, spake I one word to any of their Iudges, saying: why haue you not built me a house of Cedre trees?* But why seeke we further, whe y law is plaine? *What I commaund thee, do that only.* And true it is y it is our wisedome, & the *Light that shineth in our hearts as in a darke place.* If once we go from it, as y prophet saith, *There is no wisedoe at all within vs.* And this I say because of some which would not haue arguments made negatiuely of scripture, I think because it is against Aristotles doctrine. But let vs now go forward. It followeth in y vi. verse: *Againe, when he bringeth &c.* This is y second cōparison betwene Christ & y Angels. That it is saide plainly of Christ, who is the sonne: *Let all Angels worship him,* a thing determined by y scripture it self y Christ is not only greater thē angels: but God to be honored of all Angels. And he alledgeth to this purpose y manifest prophesie, y whe God brought his sonne into the worlde, hee proclaimed before him this honour: *Let all the Angels worship him.*

First touching the alledging of this text out of the Psalme, we neede not doubt, this doing of the Apostle is prooffe inough, that that Psalm is a prophesie

phesie of the kingdome of Christe, of which the psalme saith that God with great power & glorie would establish it in earth: shewing miracles in his creatures, feare and confusion in his enemies, ioy and gladnes in the hearts of his children, righteousness and holinesse in their liues: and not only this, but all Angels should worship before him. Nowe as he hath taught this, by the testimonie of y^e prophets giuen to Christ, so after in the 7. verse hee sheweth the same on the other side, by the testimonies which y^e scripture giueth to Angels: of whom saith he, it is said: *he maketh his Angels spirites, and his ministers a flaming fire*. The absolute meaning of which words, we must learne of y^e Apostle himself in the 14. verse following: where according to this testimonie he hath defined their nature, and called them ministring spirites. Then in these words he maketh his Angels spirites, and his ministers a flaming fire, hee nameth them a flaming fire, according to y^e similitude in which their glorie hath ben seene: as the angels that were with Elizeus, his seruant saw them as chariots of fire: the similitude of y^e beasts which Ezechiel saw, were as coles of burning fire: and the Serapims haue their names, because they are of a fierie colour and these wordes, spirites & ministers we must resolue thus, *ministring spirites*. So out of this text, his argumēt standeth thus. Christ is called the sonne, the first begotten sonne, whome the Angels worshippe: but the Angels are his ministring spirites: therefore Christ is greater thē the Angels. Now for the allegation of this text, the

Angels are
ministring
spirites.

1. Reg. 6. 17
Ezech. 1. 13.
Esay. 6. 2.

Apostle

Apostle is a sufficient witness to me, that this verse of the 104. Psalm, is ment of the Angels of God, and not of the winds: and I see no reason to the contrary. For first he mentioneth the winds before, where he saith: He walketh vpon the wings of the wind: & therefore a repetition of the same in other wordes was not necessarie. Againe, seeing ministers here signifie those which execute Gods power to saue his people, I see no cause to attribute it to the winds: for though God euen by the elements help his people many times, yet that praise is not giuen as a name to y^e element, which is done in y^e Angles. Now, where it is objected, that the Prophet there setteth out the maiestie of God, according to his gouernement in things of the world, I graunt it, & so y^e ministry of angels was then open & known in the world. And therefore of Angels also the Prophet speaketh, as of them in whome the glorie of God shined, euen as in the heauens, the clouds, the lightnings &c. beside this, in these wordes y^e apostle will proue what is the nature of Angels, which requireth y^e he shoulde speake in the naturall sense of the prophets words. And the preposition, *προς*, vsed of the Apostle, seemeth not to be without cause: for though it be the Hebrue phrase, as it is said, yet it may well haue iust cause, why the Apostle vseth it in Greeke, & it signifieth as much, as if he sayde thus: Vnto al Angels, we may say: you be but ministring spirits. And so it is like vnto the text next aledged of Christ. *To the sonne he saith, &c.* And thus the preposition is verie conueniently vsed, & maketh

keth the prophets words a naturall discription of the Angels. Therefore for my part thus I say, and thus I am perswaded, that as it is here alledged: so the words were ment, of the angels of God which are his ministers to execute his wil, for safety of his people. And thus much of the Apostles argument here made.

Now, where our Sauour Christ is here called, the *first begotten sonne of God*: both Sainct Iohn sufficiently sheweth the meaning of it in the beginning of his gospell, and S. Paule doth plainly expounde the word. Iohn saith of our Sauour Christ: *that he was in the beginning, with God: that al things were made by him, & without him nothing was made at al*: which is as if he had added, he was his first begotten sonne. Saint Paul expressly addeth the comparifon of creatures, naming him, *the first begottē before al creaturs*, because saith he: *all things were created by him, in heauen, in earth, visible or inuisible, angels or powers, by him & for him, all were made*: so this is the first begotten, the maker & creator of all things. And he is called the first begotten, not the first creature, that in this name we might see y^e blasphemie of Arrius, who saith: there was a time, whē the sonne of God was not: whē this name *first begotten*, is not in respect of nature as one in time begotten before other, but in respect of his worke: as one by whom all other thinges were begotten. And againe, being the first begotten of all creatures, in this name he condemneth the blasphemie of Seruetus, which denyed him to be the sonne of God, but onely in respect of

of his comming in flesh. And that the Apostle speaketh here of *bringing into the world*, he meaneth not barely his natiuitie : but as God gaue vnto Christ all the endes of the earth for his possession, so the honourable setting of him in this authoritie, hee calleth it his bringing in *into the worlde* : as appeareth, because this is the glorie of this bringing, y the Angels shall worship him. And againe, when he saith, *the world*, he meaneth not this age of man, but as he expoundeth it in the second chapter, *the world to come* : euen also as the prophet Esaie called it, that is : the kingdome of Christ in the worlde through the preaching of the gospel. And the worship with which the Angels shall worship him, is, that they shall haue from henceforth, no such rule as before, authorized in their owne persons from God, but now they shal giue all glorie to Christe. Euen as we see in his natiuitie, a greate multitude of Angels sang : *Glorie be to God on high, and in earth peace, good wil towards men*, because Christ was born in the Citie of Dauid, a sauour vnto all people: So in all his life, in his death, in his resurrection, ascension, and since his ascension, there neuer appeared angel vnto man, but to the praise of Christ, and to ratifie all honour & worship due vnto him: which ministerie of angels, because now so clearly it serueth Christ, the scripture is fulfilled: *Let all his Angels worship him.*

And nowe that we haue seene the sense & meaning of this scripture, in some points, I will more particularly applie it to our instruction. It is saide
first

first: when hee bringeth his first begotten into the worlde: which wordes meane (as I said) when in glorious triumph, God leadeth him into the possession of his kingdome. And as the prophet saith: *whē God giueth him his dominion from sea to sea, and from the riner vnto the ends of the land,* that all that dwel in the wilderness may kneele before him, and his enemies may lick the dust. Here we must marke how this hath beene accomplished, and when we know it, if we loue Christ, let vs set forth his excellent glorie. This was especially done (no doubt) in the crosse of Christ him selfe, according as himselfe prayeth when he entreth vnto it: *Father, glorifie thy son.* And Saint Paul saith, in it he hath spoyled principalities & powers, and hath made open shew of them, and triumphed ouer them vpon his crosse. Psal. 72.
Iohn. 17. 1
Col. 2. 9.

A proofoe of this we sawe with our eyes, when Christ vpon the crosse so wrought in the hearte of the Romaine capteine, that hee cryed aloud: *Truely, this man was the sonne of God.* When all the people beheld it y^e was done, & smote their breasts and went backe: when many Sainctes roase out of their graues, and went into the holy citie. And not onely this woorke was in men, but that wee might know the vertue of his death pearced euē into hel, to binde iudgement to the deuill and his Angels, with eternal desperation, and to witnes it vnto his Church, that the gates of hel should not preuaile against it. To this end we sawe the earth did quake, the stones were clouen, the sunne was darkened, the graues did open: and this was the beginning of this Mar. 15. 39
Luc. 23. 47
Matth. 27
51

this kingdome. The increasing and amplifying of this, is the preaching of the same crosse, that is, of Christe crucified, that it might be scene and heard in all the worlde, which had also a glorious beginning in the Apostles of Christe, whome God sanctified to that worke with excellent power and graces of the holic Ghoste: so that notwithstanding the weakenesse of their persons, yet their voice went into all landes, and their wordes vnto the endes of the earth. And boldly S. Paul witnessed of them selues, that God had given them glorious weapons to fight withall, weapons not carnall, neyther swoordes, nor prisons, as earthly princes haue to keepe their subiects in feare: but other weapons, in deede more contēned of y world, but yet made by God more mightie then all other weapons or engines to cast downe holdes. For by our weapons saith Sainet Paul: *we cast downe mans imaginations, and euery high thing, that is exalted against the knowledge of God, and bring into captiuitie e- uery thought to the obedience of Christ.* And this not onely was for that age, but as God is vnchangeable in all his wayes: so this is made his euerlasting ordinaunce, that the preaching of the Gospel shuld be his *mightie power to saue all that do beleene.* And accordingly this commission is giuen to all that are sent out in the name of Christ, for the *gathering to- gether of the Saints, for the worke of the ministerie, and for the edification of the bodie of Christ, till we meete all together in the vnitie of faith, and knowledge of the sonne of God, vnto a perfect man, and vnto the measure of the*
age

2. Cor. 10. 4

Rom. 1. 16.

Eph. 4. 12.

age of the fulnesse of Christ.

Sith this then is that spirituall pompe, and those victorious chariots, by which the Sonne of God is carried in triumph into the inheritance of y world: they that haue eares to heare, let them heare what it is to preach the Gospell of Christ: and they that be called vnto it, let them knowe what woorke they haue in hand: and they that resist it, shall at the last be consumed: as they that be enemies to the glorie of Christ, must needes be made his footestool. So y euerie one in the regard of so glorious a worke, should humble himselfe to become a labourer in it: yea, the greater dignitie, the more trauell it shoulde bring vnto it. So that princes themselues haue no greater honor, if we wil beleeeue the Prophet Esaie, then to *lick the dust vnder the churches feete*. By which speeche, the Prophet meaneth, that the faithfull and zealous kings which reigne vpon earth, shold with the perill of their crownes, not feare to set out, and giue all their strength to the Gospell of Christe, by whiche the Lorde of Lordes is to bee settled in his throne, and he that ruleth for euer in the house of Iacob, is to be crowned king.

The preching of the Gospell is the preparation of his waye, and the obedience vnto it, is the honour of his reigne, and what king hath too good a hand to ioyne in this? nay, what king whose spirit is in his nostrels, and all his glorie is but a vading flower, what king (I say) is worthie to be a doer in this worke, but that it pleaseth this immortall and heauenly king of his free grace to accept his labour

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so that iustly they are iudged, that are despisers of GOD, and knowe not the Lorde of hostes, against whome they are proude. Shall God proclaime it with so loude a voice, that when he beginneth this worke, of his eternall decree, to bring his sonne into his kingdome all the Angelles of heauen shall worship before him: & shall a mortal man so farre exalt himselfe, in his wisedome, in his richesse, in his honour, in his nobilitie, in his Crowne, in his kingdome, that he shall thinke it a disgrace to giue all his life to the Gospel? Can fleshe pusse it selfe vp so farre aboue the Angels? O (dearely beloued) if we be happie, let vs learne this, and let vs further the worke of the Lorde: the Angels woorke with vs. If we will not, we shall pine away in our owne enuious idlenesse, and without vs the Sainctes and Angels shall giue Christ his glorie.

Another thing here wee may marke, howe it is attributed to GOD the Father, this glorifying of Christ, for so he saith: *when he bringeth his first begotten sonne into the world:* Wherby we learne that it is the worke of God, and let not vs boast for though he vouchsafe to set our hande to his businesse: yet our hande that is but vanitie, doeth wither awaye in the woorke, except GOD giue it vertue that it should haue fruite. We cannot so much as speake, except he put his spirite into our mouth: and when we doe speake with a good measure of grace, yet the ignorant do not heare vs except he prepare their hearts, and still our worke is nothing worth, but he alone worketh all in all. And for this purpose y we shoulde

shoulde giue him the glorie of his owne woorke,
and not seeke out owne praise, therefore he hath
chosen his workmen as you see, *Not many wisemen
of the worlde, not many mightie, not many noble:* but com-
monly men of smal account, & a few in number, he
giueth them tounge to speake & they carie his go-
spel ouer mightie kingdomes, and make it flourish
when al the powers of the realme haue armed them
selues aga inst it. And all this that we shoulde con-
fesse, as here the Apostle saith, it is he, it is not wee,
that giue this kingdome vnto Christ. And seeing it
is his worke, who is able to bring all his purposes
to passe? it shall be our wisdom to further that,
which God himselfe will make to flourish and pro-
sper, whether we will or no.

And where it is here said: *Let all the Angels wor- ship him:* he giueth our Sauour Christ a cleare testi-
monie, so to be the sonne of GOD in person, that
he is also in nature one & the same God with his
father. For, whom should the angels worship, but
God alone? who in themselves haue suche power
giuen them of God, that one is able to destroye
whole kingdomes, and suche glorie, that our eyes
can not beholde them. And seeing God hath made
this lawe: *Thou shalt worship the Lord thy God, and him
alone shalt thou serue:* and yet the Angels worshippe
Christ, how cleare a profe is it, that Christ is God?
for we knowe their perfect and willing obedience,
and therefore we pray: *Thy will be done in earth as it
is in Heauen.* So that the Iewes might throughly
know, that seeing the Angels did worshippe him
D.ii. and

Christe is
God.

Acts. 3.
Act. 10.
Act. 4.

Apo. 19. 11.
Apo. 22. 8.

and had so their charge from God: therefore Christ was one God in the maiestie of y^e father. And most true it is, our sauour Christe without that nature had neuer taken that honour vpon him. The Apostels of Christe, Paule, Peter, Barnabas, and other men of excellent giftes and singular power, to woorke mightily signes and miracles: yet would they neuer here the name of worship. Peter vtterly refuseth: Paule and Barnabas, they rent their clothes, being rauished with zeale of Gods glorie, when it is once offered them. Nay, the angels them selues, whiche are greater then all kinges, they cannot abide it: as manifestly we see in the Angel whiche appeared appeared to Iohn, when Iohn would haue fallen downe at his feete to worship him, the

Angell gaue him streight charge: *Take heede thou do it not, for I am but a fellowe-seruaunt with thee*, and then teacheth him y^e whiche here we learne, y^e worship only apperteineth to God: so that this text serueth the Apostels purpose very fitly, both to y^e confession of the godhead of Christ, and in his preferring so farre aboue Angells, that y^e Israelites might more equally beare it, that he should be preferred before Moses. In the 7. verse wher he saith, he maketh his angels ministring spirits: we must note that this name y^e Apostle giueth the as y^e wherein is their greatest honor. For otherwise, if he named in the angels things of least account, it had been no prooffe of the glory of Christ: but naming y^e by which they most excelled, & yet exalting Christ so farre aboue the, it is cleare prooffe of his excellēt glory aboue all creatures.

tures. So I say here we must note y^e the holy ghost attributeth this to the Angels, as their high honor, that they are ministring spirits, wherein let vs well consider what it is to serue the liuing God, & how truely it is sayde his seruice is perfect freedome. If he be an Angel, he hath no greater glorie: and who are we, and what are our fathers houses, that can fancie vnto our selues more honour, then to feare before God, and walke obediently in his commandements? Howe many times doe Abraham, Isaac, Iacob, Iosue, Moses, David, and all the good kinges of Iudah, how many times doe they intitle themselves the sonne of God? howe many times doeth God shewe foorth his great loue and fauour vnto diuerse men vnder this name, to call them his seruants? Or who was euer heard of except Senacharib, or Pharaoh, or men like vnto them, that would boast otherwise and say: *Who is the Lord that I should* *heare his voice, I knowe not the Lorde, neither will I let* *his people goe.* Pray (dearely beloued) y^e we may haue eyes to see, and eares to heare, and hearts to vnderstand, vnto what honour in this day we be called: for mooste assuredly true it is, and all the Angels of heauen beare witnesse vnto it, that in the worlde there is no greater glorie, then to serue the Lord. If thou were as highe as the Prophet David, yet David had no greater glory to boast of then this, *Behold Lord for I am thy seruant, I am thy seruaunt, and the* *sonne of thine handmayde.* Or if thou were a King aboue all Kinges, full of wisedome, riches, honour, as Solomon King of Itraell: yet to be the seruant

Psal 116. 16

Eccle. 3. 1.

of the Lord were thy greatest dignitie, & aboue titles of kingdomes and countries, this were moſte honourable: Solomon the preacher, the ſonne of Dauid. Yea, the angels of whome we ſpeake, they haue al their glorious names, of Thrones, Powers, Rule s, Principalities, Dominions, in this reſpect, y they be the ſeruantes of the Lord, to execute theſe his mightie workings: & take away from them this ſeruice of God, you take away the honour of their high calling. So aſſuredly we may beleue & confeſſe it boldly, that amōg men there is no other honour but this: If God haue made my life to abound in worldly peace, the crowne and beautie of mine honour is to ſerue the Lord. If God haue giuen me trouble in the dayes of my vanitie, this is cōfort y-nough, that I am the ſeruaunt of the Lorde. Be our life as it wil, either high or lowe, the only fruit of it is the ſeruice of God: & the only hurt that can approach vnto vs, is to forget y Lord, whoſe ſeruants we ſhould haue been: and let vs ſo much more conſtantly dwell in this perſuaſion of heart, becauſe we haue heard that the Lord hath ſpoken it, there is no greater glorie, no not in his Angels, then to ſerue before him.

Of the nature of Angels as they are here deſcribed, by the grace of God I ſhall ſay more in the latter end of this Chap. Now let vs pray, that as we haue learned, ſo we may follow, acknowledging the glorie of our Sauour Chriſt, and what the honour of his kingdom is: and deſire grace that we may be founde worthe to be labourers in that excellent work,

work, in which God hath appointed vs to glorifie his sonne, and y we may serue him in holines & righteousness al the daies of our life, who is only, al the hope we haue, and shal in his good time fil our life with his owne presence, and satisfie our eyes with the sight of his maiestie. And the same onely and liuing God giue vs his holy spirit in which we may be comforted to liue in his loue, to walke in his wayes, and to account al the worlde but vanitie, in respect of the inheritaunce purchased vnto vs in the Lorde Iesu, the onely forgiuer of al our sinnes: to whome with the Father and the holy Ghost, be honour and glorie worlde without end, Amen.

The fourth Lecture vppon the

8. and .9. verses.

8. But vnto the sonne he saith, O God, thy throne is for ener and ener: the Scepter of thy kingdome is a Scepter of righteousness.

9. Thou hast loued righteousness, and hated iniquitie. Wherefore God, euen thy God, hath annointed thee with the oyle of gladnesse aboue thy fellows.



Ow the Apostle beginneth the third compariso, according to the title before. Bearing vp al things with his mightie power: which setteth out the kingdome of Christ, so y the cōparison is: Christ is an eternal king, so is no an

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gel: there-

therefore he is to be honoured aboue them.

Thus hauing made mention of his kingdome, the he describeth it more at large, both to shewe what his kingdome is, and to make it more plaine, that though we could imagine easily, that Angels in honour deserued the name of Kings: yet such a kingdome no Angel could euer haue. An euerlasting throne, a righteous scepter, exalting trueth, beating downe iniquitie: in worthinesse whereof, GOD hath annoynted this King with gladnesse aboue al other, and hath called him by the name of GOD him selfe.

Here the Iewes, whome God hath shutte vp in a heauie iudgement, and for the firste contempt of his Gospell, keepeth them still in blindnesse vntill this day, they as they seeke busily all wayes of error to deceiue themselues: so they haue blinded their eies, that they should not vnderstand this prophesie. And first, where it is sayd: *Thy throne O God:* They say, the name, GOD, is likewise attributed to men, as they occupie any rome appointed them of God, as where this same prophet saith: *I haue said*

Psal. 82. 6. you be Gods: which meaneth, that they haue commandement from God to execute his iudgement. But the Iewe, if he had not changed his heart, and turned it away from wisdom to follie, he might haue knowen, that though this name be also giue to Angels or Iudges, yet it is giuen, not to one but to manie: so that in their number it is manifest, that it is a figuratiue speech. Or if it be giuen to one, it hath some addition, as where it is sayde to Moses:

I haue made thee Pharaoes god:limitting y name to a certein sense, but thus attributed to one, without any correction of speech, it was neuer but to God alone. Againe, they say all this Psalme is of Solomon: and therefore beeing true in him, it cannot proue any diuinitie in Christ: but this errour is euē as grosse as the other. For how so euer this is true, that the Psalme was written as a wedding song of ioy, at the marriage of Solomon with Pharaoes daughter: yet this is knowen and manifest, that in the stories of those men whiche were figures of Christe, something is euer spoken not agreeing to the figure, but to Christ alone, that we might bee bolde to applie it vnto him. Neither yet can this Psalme possibly be written of that mariage of Solomon, simply in it selfe. For when the Prophet be ginneth: my hart breaketh out into a good matter: howe can this praise, or this earnest desire of the prophet agree to it, which was contrarie to the law of God, and of it self could neuer be good? What had the Kings of Israel to doe with Idolaters, and blasphemers, to marie their daughters? & no doubt as Solomon was a most famous prince: so the glorie of y world did here lead him. For Aegypt was the greatest Monarchie in the world, and Pharaoh the mightiest king: so that his daughter giuen to king Solomon, was the princeliest marriage that could be made, but that it displeased god it is cleare: for both his generall lawe is against it, and this is particularly alledged in the causes of Solomōs ruine. And though this psalme were nowe to wishe

Exo. 24.16

Deu. 7.3.

1. Reg. 1. 1.

D.v.

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Deu. 21. 1, 2.

prosperitie and peace vnto it, what then? who will dispute with the Lorde for turning all thinges to the best to those that loue him? so whē Solomons hautesse had done this, what though god would except her after y renouncing of all her idolatries, when as the law saith, she had shauen her head, and pared her nayles, & forgot her fathers house? what though he would haue her a figure of the honorable calling of the Gentiles, and shew then in her, that though he gaue his lawes to Iacob, yet he was a God in all the earth, all that proueth nothing, but Solomon might do ill still: & this wedding song was made, not for him, but for another whome he figured. But let these Iewish quarrels against the truth alone, & let vs examine the text here as it is, what honour it giueth to Christ, and howe by no meanes it can agree to Solomon.

Esa. 9. 6.

In this scripture there are foure speciall thinges spoken. First, he is called God alone, as I said, and without addition: euen as y prophet Esai also calleth him the mightie God. By which warrant of the Prophets, being a most sure worde, the Apostles are bold to giue to our Saviour Christe, the name and power of the liuing God as Iohn saith, *the word was God.* And Thomas with these wordes confesseth his former vnbeliefe: *My lord and my god.*

Ioh. 20. 28

1. Ioh. 5. 2

Rom. 9. 4.

Col. 2. 6.

And S. Iohn in his Epistle saith: *Jesus Christ, this is the true God.* And Sainct Paul calleth him the GOD *which is for ever to be praised.* And in the Epistle to y Colossians: *The fulnesse of the Godhead dwelleth bodily in him.* And many other places as plaine as these, grounded

grounded vpon this, and such other places of the Prophets before them. And therefore our sauour Christ him selfe, said vnto these Iewes which yet beleue not: *Search the Scriptures, for they beare witness of me.*

The second thing heere attributed to Christ is, *That his kingdome is everlasting.* So the prophet Esaie had said: *The increase of his gouernement and peace shall haue no end. He shall sit vpon the throne of Dauid and vpon his kingdome to order it, and to stablish it with iudgement, and with iustice from hencefoorth euen for euer.* The same testimonie the Angel gaue of his kingdome, when he came to the virgin Marie. *The Lord GOD (saith he) shall giue vnto him the throne of Dauid his father: and he shall reigne ouer the house of Iacob for euer, and his kingdome shall haue no end.* And howe can this be possibly applyed vnto Solomon, so directly against the scripture, that the scepter should bee taken once away, not onely from the house of Solomon but from all the tribe of Iudah? And how could they not see with their eyes the ruine of that kingdome, & y throne of Solomon quite forgotten. The thirde thing attributed heere to Christ is, *that the scepter of righteousness is the scepter of his kingdome:* according as the Prophet Dauid saith in another place: *that righteousness and iudgement are the foundations of his thron,* & y meaning of these words, is after expressly added: *Thou hast loved (saith y apostle) righteousness, and hated iniquitie.* This is the scepter of righteousness which he speaketh of, that is: y his gouernement shall bee without all respecte of

persons, a ministerie of iustice, and true iudgement, euen according to the will of God his father, with whome there is no acception of the person of a man. And how can they attribute this to Solomō? They knowe howe Solomon did fall away so far from righteousness, and hated iniquitie so litle ere he died, that he became a notable idolater. And howe was his gouernement in such iustice, when the whole people came after to Rehoboam his sonne, and sayd: *Thy father did make our yoke greuous: now therfore make thou the greiuous seruitude of thy Father lighter, and we will feare thee.*

Reg. 12. 4.

The fourth thing here spoken of our Sauour Christ is, that for this cause *God had annoynted him with the oyle of gladnes aboue his felows.* For this cause saith the scripture, because thou louedst so much iustice: what meane they still to thinke here vppon Solomon, & of such reward of his righteous rule, except they would haue the scriptures false, y^e beare witness of him. *He had turned* (as the Prophete saith) *iudgment into wormewood.* And how standeth it that he was *annoynted with the oyle of gladnesse*: that is, with giftes of the holy ghost, aboue his felows? when many kings of Iudah haue greater praise of God then hee: and scarce any did fall from God so greiuously as he. Now one refuge behinde, which they think they haue, is nothing at al: they wil say, that al this was spoken in respect of his beginning, in which hee was famous, with this oyle of gladnesse aboue his fellowes, and aboue all the worlde. True it is, in respect of his gouernement at y^e first,
I graunt

I graunt this might bee spoken of him: but are not the wordes plaine, that they are not meant of any that should beginne well, and then fall backe? For faith not the text, that this scepter of iustice shalbee in his kingdome for euer? Therefore how so euer Solomon was once honoured aboue all kings: yet this praise was not his, but anothers, who should for euer abide in his iustice and righteousness. So these foure things here witnessed of the prophet: that he is called God, that his kingdome is euermoring, that his gouernement shalbe euer righteous, that he is annoynted with oyle of gladnesse aboue al his felowes. All y the Iewes in the world cannot see Solomon, nor any mortall man in this glasse: but must needs acknowledge our sauour Christ, the sonne of God, God and man, the sauour of the world, the King and Priest of his people for euer.

Now further to examin this scripture for our own edifying, let vs mark first how Solomon is set out a figure of Christ, & so singuler tokens & shewes of Gods loue and mercie vpon him, that he should resemble his only begotten sonne: notwithstanding a man loaden with sinnes and iniquities: so as fewe haue appeared more vnrighteous or more vnthankful to God. Such an other example almost we haue in Samson, a man ful of infirmities, yet exceedingly beloued of God, and a liuely figure of his sonne Christ. Wee learne in this, both to knowe our selues and to knowe God. In our selues to truste to nothing, not riches, honour, friendes, strength, authoritie, no not learning, wisdom, gouerne-

Which
Christ was
figured in
sinful men.

ment

ment, or any knowledge: for in these both Samson and Solomon haue fallen downe before vs. And if euer man had been borne y could haue his happines in himselfe, that man was Solomon, strong in power, rich in treasure, wise in rule, healthful in bodie, sober in affection, abounding in pleasure, what soeuer his eyes or eares could desire. No gift wanting in mind, in bodie, in outwarde life, yea more then this, a heart that could measure al the delights of y world to vse them as they are, & see y vanitie y is in them, and confesse that life in immortalitie is aboue all: yet from all this he falleth when God leaueth him in his own power, to make trial of his owne strength: for how could flesh and bloud preuaile against principalities & the power of darknes And how could Solomon stand vpright, though his strength had bene double, when Adam himselfe could fal from Paradise. Then let not vs pore creatures boast our selues, in whome there is no wisdom. Come not into this fight in thine owne armour: for where Solomon hath fallen, whosoever thou art, thou wilt be crushed in pieces: & if in him there was so little help, confesse thou with al humblenes of mind, y in thy flesh there is no goodnes, but put thy trust in the liuing God, by whom thou shalt be able to do all things. And on the other side, seeing the great fallings of Solomon, did not let y good worke of the Lord, but that hee made a man so ful of infirmities, so cleare an image of his sonne Christ, and powred all his benefites so plentifully vpon him. Let vs heere see the goodnesse of God,

who

who hath found a way to bury for euer the finnes of al his people, & so to forget them, that they haue none accompt: the figure of Christ was therfore in Solomon, that we shuld see how grace aboundeth aboue sinne, & how mercie is exalted aboue iudgement. In the nature and bodie of Solomon, we see the spirit quenched, grace despised, and iniquity to haue the vpper hande: in the figure that hee beareth we see y^e spirit to conquer, righteousnesse to be exalted, and a kingdome of glorie to be set vp for euer, that if we should finde in our selues the finnes of Solomon, yet we might assuredly knowe, they cannot driue away the image of Christe, but he is redie to iustifie al that do belecue, for it is no dout but he in whose persō was such an image of Christ Christ offred to him again an image of righteousnesse, in which he should be presented faultlesse to eternall life.

Nowe, where Christ is set out thus a king for euer, we are taught not by dayes and times to measure his commaundementes, but to holde them without chaunge, as y^e gouernement for euer of his eternall kingdome: for it is too too grosse follie for vs to say, he is still our king, if we dare abrogate his lawes: for he is our ruler for euer, and yet without him we will make lawes continually. Was it euer heard among earthly kinges, that subiect could either repeale or change their princes lawes? or make lawes without them in their owne kingdome? Or can there be greater treasō then to conspire for such a lewde libertie? Euen so it is with all men & prin-

Christ is
our lawgi-
uer, & his
gouernes-
ment is for
euer and
euer.

ces in the Church of Christe. He is our king, hee must be our Lawe-giuer, he is King for euer, and his laws must neuer be chaunged, he is our king alone, & without him al y world can make no law. In no cōmon welth, there was euer law proclaimed but in the name of the King: In the Church of Christ, who shall proclaime decrees but in y name of Christ? and therefore expressly Christe taketh vpon him to be our onely lawe-giuer. And al princes, the more Godly they be, y more carefully will take heede to be no lawe-giuers in his church, for matters concerning faith: for y were to giue a law vnto him, which none will do but antichrist himselfe. The pope stirred vp Charles the fiste & king Henric the eight: and gaue them for their hire this title: to be called defenders of the faith: a proud bequest: & how humbly is was possessed, God doeth know. After that king Henric taking vnto him the courage of a true and naturall king, draue out that spirituall tyrante out of all his Realme, and by graūt of the clergie & cōsent of the parliamēt toke vpō him the name of supreme head of the church of England, which y pope had before vsurped ouer all natiōs. But seeing now it is so, that these names are taken vp & made hereditarie to our kings and Queenes, we will not reason of the titles, rather let vs do the duty of louing subiects, & pray that they may finde grace, by their names to be prouoked more to godlinesse: that in true ioy of heart, they may haue the honour of their calling, & hold fast a good conscience against the day of Christ. This
onely

onely we testifie to all potentates and princes, that what honourable titles so euer they haue: yet they must be subiect in the Church, and haue Christe alone to be king ouer it. Let them make no lawes, appoint no orders, ordeine no gouernement, but such as are agreable with his lawes, orders, & gouernement. For that were sacrilege, and it is the presumption of y man of Rome: but let them execute the lawes of Christe, see his orders kept, establish the gouernement which he hath ordeined, & hold men of al degrees in obedience vnto god: for this is the true honour of the lords chosen princes, & the glorie of their calling which shal not wither. And now to the end wee may the more willingly do this, both we and our kings, whom god hath set ouer vs: let vs marke this further which the apostle addeth of our Sauour Christe, that *His scepter is a scepter of righteousness*: meaning (as I said) that his gouernement is all in truth and righteousness. A good reason, and a great persuation to all that are of God, why we shoulde let Christ alone with the ordering of his Church. His scepter is a scepter of righteousness, not only a righteous scepter, that is, that whatsoeuer he ordeineth it is righteous, but y scepter of righteousness, that is, whatsoeuer is righteous is ordeined of him: & al spiritual scepters of all kinges, which are not directed by him, they are crooked & broken, scepters of superstition, & scepters of idolatrie, there is none of righteousness but only the scepter of Iesu Christ. The scepter is a little wand which princes haue accustomed to beare

in their left hand, and it is a signe of their gouernemēt, & by a *Metonymie* it signifieth here y^e gouernement it selfe. Nowe the scepter of Christ is as his kingdome is, not a scepter of wood or metall lik other kinges, for his kingdome is not of this worlde as theirs is: but his scepter y^e prophet Esaie in plaine words describeth it. *He shall smite the earth (saith he) with the scepter of his mouth and with the breath of his lipps shall he kil the vngodly.* In which words of y^e prophet we see, both what is this scepter, and why it hath y^e name of righteousness: the scepter is y^e word of his mouth, that is, the preching of the gospel, not dercees, nor decretalls, nor traditions of men, nor vnwritten verities: by none of al these we haue receiued the spirit of God: but only by hearing faith preached, it therefore alone is the scepter. Here tell me (dearely beloued) I will aske no hard question, but a thing which your eyes haue seene, and your hands haue handeled. Tell me what kingdome is the Popes? Or whēce is it? Is it Christs? Then the preaching of the gospel is the scepter of it, and the scepter bearers are in euerie congregation y^e pastors & teachers: by the gospel preached it bindeth & loseth, by the gospel preched it ruleth ouer vs, by the gospel preached it teacheth faith, it ordeineth religion, it ministreth Sacraments: by the gospel it begetteth vs, by the gospel it nourisheth vs, and in the hope of the gospel it layeth vs downe in peace. If it haue another scepter then this, then it is an other kingdome then that of Christ. If the scepter be the Canon lawe, & the scepter bearers their Cardinals
and

and clergie lords, their chauncellers, and commiffaries, and other men that we knowe not: if they binde and loſe by pardons and bulls: if they teach a faith folded vp (as they terme it) in an idle fancy that we muſt beleeuē as the Church doth beleeuē, and the Church beleueth as we do beleuē, when neither our church nor we can tel what we beleuē. If they teache vs to worſhip after the traditions of men. If it ſeed vs vp in the hope of the Church of Rome: If it lay vs downe at laſt in an vnknown purgatorie: whether this be the ſcepter, iudge you: and if it be, I aſſure you, in the worde of truet h, the Apoſtle and Prophet bothe witneſſing with mee, this kingdome is a kingdome of darkeneſſe: a kingdome of ſinne, and it ſhall returne to the ſhape of the firſt beginning. The kingdome of Chriſte ſhall bee euer knowen, by the ſcepter of the onelic Goſpell preached and practiſed in it.

Now, why is this called the ſcepter of righteouſneſſe? Becauſe ſaith ȳ prophet it killeth the vngodly, the ſame expoſition the Apoſtle immediately addeth. *Thou haſt loued righteouſneſſe and hated iniquitie*: therefore it is called a ſcepter of righteouſneſſe, becauſe it maketh the faithful righteous, & deſtroyeth the ſinners from the face of the earth. In this ſenſe Saint Peter calleth it *the ſeed of regeneration*, be-^{1. Pet. 1. 23.} cauſe by it wee be begotten a-new, into the image of god, which is in righteouſneſſe. So that heere we know whether we be of the kingdome of Chriſte, euen by the ſcepter by which wee bee ruled. If the

knowledge of the gospel of Christ haue reformed vs into a newe image, to bee holy, as our Sauour Christ is holie, that by his spirit the world be crucified vnto vs, and we vnto the worlde, then haue we our enfranchisement in this kingdome: if not, though we dwel in the mids of the Sanctuarie, yet were we straungers from the law that came out of mount Sion. And though wee were baptised with al the water in the sea, or as y^e prophet saith, though we wash our selues with Nitte & take much sope, yet our iniquities are marked before the Lord: except we feele y^e forgiuenesse of our sinnes, in y^e righteousness and holinesse of this kingdome of Christ. And what madnesse can be like vnto it, to flatter my selfe, as if I had my portion among the elect of God, and yet dwel in tabernacles of the children of the deuill, that is I meane, and yet walke in all the sinnes of a corruptible man? Are not Gods childre his Saincts? bee they not brought vnto him with the scepter of righteousness? doth hee not keepe them with the seale of his holy spirit? If I see no good works in my hands, if I know neuer that the preaching of y^e gospel killed concupiscence in me, and made me hunger & thirst after righteousness, if I feele not the spirite of God to sanctifie more and more my heart and all mine affections: how can I say I am the childe of God? No, no, talke while thou wilt, vse thy libertie, say thou art a protestant, renounce the Pope, except thou loue righteousness euen as thou louest thy soule, and reioycest in welldoing as in thy life, thou hast beene
but

but an idle hearer of the woorde of trueth, Godli-
 nesse is not made of wordes, as a wood is made of
 trees, but it is an earnest loue, proceeding frō a pure
 heart, and a good conscience, and an vnfeigned
 faith, in which we may glorifie God, and do good
 to his people. Paul was Godly, when he gloried in
 nothing but in the crosse of Iesu Christe, by which
 the world was crucified vnto him, and he vnto the Gal. 6. 14.
 world. They are godlesse Hypocrites, whiche in
 word confesse they knowe God, but in deedes de- Tit. 1. 16.
 nie him. They are Christs which haue crucified
 the fleshe with the affections and concupiscence of Gal. 5. 24.
 it, they are of their father the deuill, that in wicked-
 nesse doe the desires of the deuill. Let vs then Iohn. 8. 44
 learne (dearely beloued) in good time to bee wise:
 when we were in ignorance, then we walked in y
 works of darkenes, now we haue vnderstanding,
 let vs walke as the children of the light, and if wee
 take the gospel into our mouth: let vs know, it is
 a scepter of righteousness to reforme our life: and
 whosoever hee be that hath chosen this portion,
 peace bee vppon him and vppon the Israel of Galat. 6. 15
 God: and he that withdraweth himselfe from this
 purpose, euen as y Apostle after saith: *Let our soules* Heb. 10. 38
haue no pleasure in him.

And here let vs also marke howe the Apostle set-
 teth out this righteousness of Christe. *Thou hast*
(saith he) loued righteousness and hated iniquitie. This
 is generall in all ductie which we do vnto God, to
 loue the obedience with all our heart and soule, &
 to detest and hate all the transgression and sinne.

Pla. 119. 113
& 163

So the prophet David saith : *I hate vaine inuentions,*
but thy law I loue: & againe : *thy lawe I loue, but I hate*
falsehod & abhorre it. Euen so must we hate iniquitie
 if we loue righteousnesse, & abhorre falsehod if we
 loue the trueth: and this is that eternall law which
 God gaue from the beginning. I wil, saith he, set e-
 nimitie betweene thee and the woman and bee-
 tweene thy seede & her seede. But O Lord, what
 a rebellious people are we? where God hath com-
 manded all concord, and bound vs together in all
 bonds of vnitie, *One bodie, one spirit, one hope of our cal-*
ling, one Lord, one faith, one Baptisme, one God the father
of vs all: yet all these bonds we breake in sunder: &
 anger, hatred, reprochfull words, quarels, wounds,
 murders, euerie cursed thing, but wee reach our
 hands vnto it: to make strife one with another, and
 disanull the agreement which god hath made, on y
 other side, touching the works of darknes, wee wil
 walke in them: & though god hath separated them
 from vs, as heauen from hel, or Christ from Belial
 & hath made the hatred of them perpetual to vs &
 our posteritie, yet we thinke as the prophet saith :
to make a league with death, and to bee at a greement
 with hel, we wil follow our fleshly concupiscence,
 as though there were no lord to control vs, and we
 will not hate sinne at all. A corrupt nature to loue y
 which we are bid hate, and hate that which we are
 bid loue, but a more corrupt affection, if wee giue
 place to these desires, & are wel pleased to loue the
 still. It followeth in y end of this seuenth verse, *thy*
God hath annoynted thee with the oyle of gladnesse aboue
thy

thy felowes. In this we may learne an other notable cause why we should acknowledg Christ our on-ly king & Law-giuer: because he is thus annoyn-
ted, that is, in him dwelleth all fulnesse of grace, & the treasures of al wisedome & knowledge are hid in him: so that leaue him, leaue his lawes, leaue his scepter, we leaue instruction, we leaue righteouf-
nesse, we leaue eternall life. And here note that the oyls of gladnesse is the giftes of the spirite of God: gladnesse to our selues, because it filleth vs with ioy in the Lord: & gladnesse to other, because it pow-
reth grace into our lips, to cōfort the weak harted, & to make vs a swete sauour of life vnto life, to al
y^e har ken vnto vs. The hart of the earth y^e is drie & baren, & beareth no ioyfull fruite of the lord God,
this oyle of gladnesse hath not yet softened it to make it a fertile soile for y^e seed of the word of god.
And the carelesse man, of a dull spirite that is not touched with his brothers sinning, but letteth him alone in his vncleanesse, to sinck or swim, to stand or fall, to liue or die: and al that vse companie only for worldly pleasure, without regard of swearing, lying, backbiting, idle talke, wantonnesse, or what so euer: what gladnesse receiue other by their ad-
monitions and exhortatiōs? Or how can they say this sweete oyle is in their hearts? Let no man de-
ceiue him selfe, God is not mocked. Hee that is of Christ hath a care to bring other vnto Christe, he hateth the iniquitie of al men, and giueth comforte to many with the oyle of gladnesse, of whiche hee hath receiued. And thus farre of these verses. Now

let vs pray to god our heauēly father, that we may be taught of his spirit, that like as he in his vnspēakable wisedome and mercie, hath giuen vnto vs his owne sonne to be a Sauour, to establishe vnto him a perpetuall Kingdome, that our libertie might be defended with his strong hande, and to make vs partakers of all his benefites, by ruling vs with his scepter of righteousnesse, that is, filled with a holie knowledge of his Gospell to loue righteousnesse, to hate iniquitie : and by giuing vs of his fulnesse, that we should receiue grace for grace, and haue a happie measure of the oyle of gladnes, with which he was annoynted : so according to these his greate mercies toward vs, let vs pray : & the lord grant vs, that we may finde fauour in his sight, to imbrace his sonne alone, to followe his wayes, to loue his trueth, to set out his honour, & to finish our weary pilgrimage in his seruice, to the profit of our brethren, & strengthening of our faith, through Iesus Christ our only Sauour to whom, &c.

¶ The fift Lecture, vpon the

10. 11. & 12. verses.

- 10 *And thou, Lord, in the beginning hast establisht the earth, and the heauens are the works of thine hands.*
 11 *They shall perish, but thou doest remaine: and they all shall wax olde as doeth a garment.*
 12 *And as a vesture shalt thou foid the vp, & they shal be changed: but thou art the s̄ae, & thy yers shal not faile.*

The



He Apostle goeth forward as before,
and here addeth the fourth compari-
son, in exalting Christ aboue Angels.
And he maketh this comparison ac-
cording to the title before giuen him, that by
him the worlde was made, and it is this. The sonne
of God, our Messias, of whom we speake: he made
the worlde, and ruleth it as he will, and will abolish
it in the time appointed, himselfe being vnchange-
able in all his waies: which is a glory farre aboue all
y^e the scripture attributeth vnto Angels. Touching
this scripture here alledged, how it may be applied
to Christe: it is certeine, that the Psalm according
as the title is, was a prayer of the afflicted Church,
most like when it was in y^e captiuitie of Babylon,
both because of the great complaint of the singular
miserie which they suffred, & bicause they in their
prayer alleaged y^e appointed time of deliuerance to
be come vppon them, which was only of the capti-
uitie of Babylon: to which God had appointed by
his Prophet Ieremie 70. yeres. Now that captiuitie
being a figure of our captiuitie vnder sathan: y^e Pro-
phetes foretelling that deliuerie, saw also in spirite
the deliuerie which we should al haue vnder Christ
And accordingly the spirite so spake in the Pro-
phets, that something was so proper to Christ figu-
red, as it must needes be referred to him, & not ap-
plied to any figure. And this is generall in al the ex-
presse figures of our Sauour Christe, who so euer
were the men, or what soeuer were the blessings
that GOD brought vppon his people, because
in

Iere. 29. 12.

in Iesu Christe, all his promises had their trueth and accomplishment : therefore he is some way so described, that the people must needs be lead to acknowledge still the couenant which they had in him. So in this captiuitie of Babylon, the Prophet Ieremie foretelleth their deliuerie thus: *that they shal returne to serue God and Dauid their king*: Dauid being before dead. And againe. *He would raise vp to Dauid righteous braunch, whome they shoulde call the Lorde our righteousnesse*: which must needs be meant of y^e Messias, whom they looke dfor to be the sonne of Dauid: and expressely he noteth their returne into the fauour of God, with the same words, with which the God maketh with vs his new testament, in Iesu Christe, that God will be our God, and we shall be his people. He will forgiue their sinnes and iniquities, they shalbe al taught of God. Euen so heere in the Psalme the prophet fore-telling their returne from Bahylou, fore-seeth the redemption that is in Christ, and breaketh out in complaint of his shorte life: because he should not tarrie to see the day : and to comfort himselfe againe, he speaketh out in spirite what ioy and gladnesse he sawe in Christ, and how glorious a God he is, & so vttereth the words here alledged: *And thou in the beginning, O Lorde, didst lay the foundations of the earth, & the works of thy hands are the beauens &c.* And heere these wordes: He laid the foundations of the earth, and the Heauens are the work of his hands: are spoken according to our infirmitie, which know no buildings but by foundations, nor can make any great woorkes without
our

Ier. 30. 9.

Ier. 23. 6.

hzc 37. 24

our hands: otherwise it is certein, the earth hath no foundations, nor no handes could make y^e heauens but was made and consisteth by the power of God Thus we haue heard, what argument the Apostle here vseth & how this text is applied vnto Christe.

Now, touching the wordes, where the Prophet saith: *And thou Lord*, the Apostle is a good expositor that this is spoken to the Sonne of God, to whome he attributeth the originall and cause of making y^e worlde. A place most worthie to be diligently marked: for it giueth clearly vnto Christe the fulnesse of y^e godhead, according to y^e article of our creede, *I beleue in God the father almightie maker of Heauen and earth*. And all Arrians, old & newe, which so long haue blasphemed the Sonne of God, and made him but a seruant in y^e creation of y^e worlde, because many times the scripture saith: By him God made the world: if they heare this spoken to that sonne: And thou Lord in the beginning didst lay the foundations of the earth: they will cease to blaspheme, and confesse he is god to be blessed for euer. And where it is sayde: that God the Father, by him made the worlde: that phrased of speache deminisheth not his glorie, but rather testifieth it more clearly. For we haue sayd before: *that Christ is the shining brightnesse of the glorie of his father*, that is: the person in the Dietie by whome onely the eternall wisedome of GOD could make his maiestie shine vpon any creature: neither was it euer possible, that any creature shuld shewe forth the goodnesse of God, but only by the person of the sonne. And therefore, when the
name

name of God, or creation of the worlde, is giuen vnto the Sonne, as here we see: wee doe humbly confesse and adore the vnitie of the Godhead that is really in him. When it is attributed to the father as he that by his Sonne hath made all these things, we acknowledge the properties of the persons, the father dwelling in light which none cā approach vn to, a founteine and head-spring of immortall glorie. And the sonne, the shining brightnes of that glorie, by whome it is made knowen of men and Angels: so, when we say: we belecue in God the father Almighty, who made the world: we acknowledge the goodnesse and mercie, by which the world was made, originally to dwel in the persō of the father: when we say the worlde was made by the Sonne, we acknowledge the wisedome of God, by which the thing was wrought, and the glorie of it imparted vnto vs, to be in the person of the sonne: as like-

Esa. 40. 13.
Psal. 33. 6.

wise, wheresoeuer the holy Ghost is mentioned in this work: we acknowledge the vertue and power giuen to all creatures, both for their continuance, & for the efficacie, to bee of the person of the holie Ghost: and where the creation is attributed to all, Father, sonne and holie Ghost, we confesse the vnitie of the Godhead, in the distinction of persons, which now we see in faith, & wherein we reioyce in hope, which shal neuer be confounded, but shalbe made perfect, when this mortalitie shall put on immortallitie, and we shall see God as he is.

Where it is said further: *God laid the foundation of the Earth, and the heauens are the woorkes of his handes.*

We

vpon the .i. to the Hebrues.

We must consider, the creation of y^e world is thus attributed to God, not only because all things were made by him: but because he hath so made them, that they carrie a marke imprinted in them, of the power and Godhead of the Creator. Thus he meaneth, when he saith: the Heauens are the works of thy handes. Euen as the Prophet sayth: *The heauens declare the glorie of God, and the firmament sheweth his handie work. Day vnto day uttereth speache, and night vnto night openeth knoweledge.* And here wee must learne according as the works of God are thus before vs, so to beholde them and take the pleasure of them, that we giue glorie to God in all that he hath done. When I see the heauens: I must see his greatnesse, who was able to set such a couering ouer the earth. When I behold the earth: I must behold his prouidēce, who hath ordeined such a place of nourishment for all creatures. When I looke vpon the vchangeable course in which al things are established: I must looke vpon his cōstāt wisdōe & goodnesse: who in a stedfast purpose hath extended his mercies ouer all his workes. In the least of all the creatures of GOD, when I see wisedomē, power, glorie, more then all the worlde can reachē their handes vnto: let mee humble my selfe vnder his high maiestie, before whome no King, no Prince, no power of the worlde hath any account: but all nations before him are as nothing. and they are accounted vnto him lesse then nothing, and lighter then vanitie it selfe. Thus God hath shewed him selfe in his creatures, and euen as S Paule saith: his

Psal. 19. 1.
Wee must
acknow-
ledge the
glorie of
God in his
workes.

Esa. 40. 17.

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inuifible things he hath made manifest in them, both his eternall power and his Godhead, that they might be without excuse, all that will not honour him. Let vs therefore (dearely beloued) forget now the times of ignoraunce, and at last be wise harted, to reade the bookes whiche GOD hath written in great letters, and layde open before vs, in all his workes: let vs see his glorie. Thus did the Prophet Esaie before vs, as in the 40. chapter of his prophesie, we read: *who hath measured the waters with his fist: and compassed heauen with his spanne: who is he hath comprehended the dust of the earth in a measure, and weighed the mountaines in a weight, & the hilles in a ballance?* No thing in the worlde, no not the verie dust of the earth, could come in the prophets eies, but he could see in it a great worke of the Lorde. Sain& Paule saith: God left not himself without witnes among men, euen when the times were moste blinde. For as much as he gaue vnto them from heauen rain and fruitfull times: for who is he that maketh the raine to fall, & the Sunne to haue his course of shining? Who hideth the treasures of y snow, & bringeth foorth the hoare frostes? Who couereth the Heauen with cloudes, and bringeth foorth the windes out of their places? Who maketh the sea to roare with the greate noyse of the waues, and maketh it calme againe, as if it had not bene moued? What Princes, what hostes of men, though all the worlde would ioyne their strength together, can doe the least of these things? Nay, if all nations shoulde bende them selues together, they can not hurt

hurt sea, land, aire, cloudes, elementes, day, night, summer, winter, nor any thinge that God hath established for euer: but in euerie one of these is the strength which cannot be resisted. The aire can infect all fleshe: the earth swallowe it vp: the Sunne burne it with heate: the frost kill it with colde: the thunder and lightning do make affraide all the tyrantes among men. Nay, we may learne in the plagues of Aegpt, howe the moste vile thinges can make ashamed all the children of pride. And why then do we not learne in all y we see, to confesse the greatnes of the Lord? Why doth not the strength of his workes make vs confesse his power: and all the delight that we haue in them, why doth it not make vs acknowledge al his goodnesse to the children of men? The prophet David saith: Whē I beholde the Heauens whiche are the workes of thy hands: the Moone and the starres, which thou hast ordeined: what is man, say I, that thou art mindful of him: or the sonne of man, that thou so regardest him? Our Sauour Christ saith: when we see how God feedeth the sparowes, and clotheth the Lilies: we are a faithlesse people, except we see his prouidence ouer vs, to feede vs, and to cloath vs in al our necessities. And sure the trueth is, except I see with such eyes the creatures of God, I am become a creature degenerate from that image, in whiche I was first fourmed. If I see nothing in the heauens, but that they are light, & aboue my reache: the horse & mule see this as well as I. If I see nothing in the earth, but a place to walke in, or to take my rest vp-

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on it: the beastes and foules see this as well as I. If I see nothing in my gorgeous apparel, but pride of a goodlie colour: the Peacock seeth that in her feathers. And if in all my meate and drinke, I knowe nothing but the pleasure and sweetenesse of the taste: the hogge and swine haue here as great a portion as we.

To be short, if hearing, seeing, smelling, tasting, feeling, be all the delight we can finde in the works of GOD: we haue giuen our preeminence to the dumbe creatures, which haue these senses more exquisite then wee: and we haue turned the heartes of men into the heartes of beastes, who with wisdom, prudence, vnderstanding, knowledge, & reason can do nothing. And the words of the prophet are fulfilled in vs: Man, when he was in honor had no vnderstanding, he was compared to the brute beastes, and was made like vnto them. I speake this with the more wordes, and the more earnestly, that you might see and detest the shame of some, who do not onely, not see in the creatures of God, the glorie of God to feare before him, and to giue him honour: but quite contrary in all his creatures, they prophane his name, which eate till they surfet, and drinke till they be dronken: who put on pride with all their apparell, and make their landes and houses priuiledged places for much iniquitie, which fill their mouthes with cursed swearing, euen in the sight of the Sunne, and commit their whordomes, and feare not at the darkenesse of the night. Flee (dearely beloued) farre from suche: hate them, as
the

ȝ prophet saith) with perfect hatred al their assemblies. The earth that mourneth vnder the burden of them, one day will spue them out, and ȝ creatures which they hold in this miserable bondage of sinn, one day God will heare their sighes, and they shall giue a speedie witnesse against their oppressours. And thus much of ȝ creatures of God, whiche here are saide to be made by the sonne of God, and to be the workes of his handes:

An other thing here we haue to consider, that the Apostle teacheth the excellēcie of Christ in respect of his continuance, before whome, the heauen and earth are but a moment: for so in this comparison he speaketh of their age, as a thing of nothing, *They shall perishe, they shall waxe olde as a garment, they shall be folded vp as a vesture*: making al the continuance of ȝ heauen to be vanitie, and of none account: for although it may seme he might haue made this comparison with things of a more expresse shew of vanitie then a garment, as to haue compared them with smoke, with the shadowe of smoke, with the dreame of a shadow or such like; yet in comparing the time of the heauens, whiche are so many ages, with a garment whiche is scarce a yere, it is a cleare testimonie al is nothing, as if all were not a minute of an houre. Besides this, the cause of this comparison with a garment, was the similitude in whiche God hath sette the Heauens, who hath spred them like a curteine, and made them as a couering to all his creatiures: it was not to make the comparison lesse in shewe of their vanitie. Then heere let vs be

wife hearted as the Prophet was, as oft as our hope is before our eyes, to see our sauour Christe liuing for euer: let vs not only confesse y^e our owne age is nothing in respect of him, but let vs boldly continue euen the continuance of the heauens, and account all thing nothing that hath an ende: for let y^e dayes be neuer so manie, which you can call into account and multiplie yeares into the longest continuance whiche your thoughtes can comprehend, that thousand thousandes be before you, and ten thousand thousandes are in your minde, with one word you shal confute them all, & with the breath of your mouth you may blow them away: and, as the Prophet saith, make them all as a garment that is rent and worne: for reckon vp all thy thousandes that thou canst, and put to this worde, (*Past*) vnto them, and where are they nowe become? a thousand thousand thousand yeares past, what are they?

And if time be such a tyrant, to breake the delight of the long age of the very heauens, y^e the wise hart of a man doth say, euen they are vanitie, & wax old as doth a garment: what foolishnes hath wrapped vp all our vnderstanding? and what blindenes is in our heartes, that we see not our owne life, what it is? not one of a hundred that hath three score and tenne yeares, and of those a greate parte are slept out, so that we feele them not, and a greate parte consumed with sorrow, either in losse of credit: or feare of punishment: or paine of sicknesse, or griefe of our labour, or pensiuenesse of our wants, or anguishes

guishe of our desires, or at least, euen with a wearinesse of time it selfe, so that of three score and tenn yeares, let him speake that can glorie moste, and he shall finde that in them all he hath scarce tenne full yeares of pleasure: and this verie pleasure, euen then when it is greatest, what is it? Surely suche as if he looke downe into his owne thoughtes, he shoulde say in the mids of it, his heart is heauie.

And shall yet this life, so short, so troublesome, so without pleasure, so fast holde vs bound with blind desire, that we neither long for nor loke after Iesu Christ, who liueth euer, and hath cast foorth of his presence all sinne, and sorowe, and death it selfe.

Could the Prophet so shewe him in immortalitie & all his elect with him in the glorie of his father, that he bewailed the vanitie of his owne life, yea though it should haue lasted as long as the heauens and while the sunne and Moone endureth, though he should haue abiden king in Israel, was al this vn to him as a shaddowe or an idle dreame in comparison of Christ who is for euer, and whose yeares shall neuer faile? And shall we thinke we haue the spirite of God or any portion in Iesu Christe, who in his euerlasting countenaunce, cannot finde such pleasure as in our visard of vaine life, that soudently appeareth and is no more? who in the glorie of his presence, and maiestie of his Father, can see no such delighte, as in carding, dicing, dauncing, and such like wordes of reproch and shame, and horrible confusion.

Nay, I will tell you (dearely beloued,) and I

will tell you true: your owne eyes and eares shall beare witnesse with me that I lie not.

These men that thus serue in the vile bondage of these pastimes, they carrie with them, the badge and cognisaunce of another maister then of the liuing God, for tell mee, from morning to night are not their mouthes full of adulteric, of wrath, of hatred, and swearing without shame, in whiche GOD is dishonoured, and the crosse of his Sonne Christ made despised? Then doubt not what these men do, nor what maister they serue, but pray that God may haue mercie vppon them, as vppon vs, this day, who loue not their delights, that they may repent, and withdrawe themselves from the snare of the diuell, in whiche they be holden, according to his will, and begin while yet it is good time, to despise this, and regard the life of Christe, in comparison of which they may say with the Prophet, *The Heauens shall perish and consume as a garment, but thy years (O Lord) they haue no end.*

One other thing foloweth in the Prophet, which the Apostle reciteth not, but for our times hath a verie good instruction: the Prophet thus concludeth: *The children of thy seruants shal continue, and their seede shal stand fast in thy sight:* because Christ had ioyned his Church to himselfe, he the head & they the bodie, by him who endured longer then the Heauens, the Prophet knew his people could neuer perishe: and in his thought, if the Prophet had comfort against the tirannie of the kingdome of Babylon, what comfort may we haue now against the

enimies

enimies of the Church of Christ?

They thinke they be many, and strong, and rich, and wise, and they will preuaile: their Pope shall vp againe, they will haue Masse, they will exalte the Church of Rome: they will become slaues to a vile person as they were before: they will do, I cannot tell what, Alas pore soules, how fast they hold a lye in their right hand. The shame that they seeke for, they shall neuer finde. For what are they? Or what is their strength? How muche are they better then grasse, or then y flower in the field? What is their life more then a vapour, or then a smoke that vanisheth away? yet they boast them selues against the Church of Christ, which is knit vnto the sonne of God liueth in his life, standeth in his strength, whose right hand hath made all things, and whose yeares endure for euermore: while we trust in this our hope is sure, and all our enimies shall be ashamed. And let vs pray, that it would please God our heauenly father, of his great goodnes, to haue mercie vpon vs, that by his spirit the eies of our mindes may be lightened, to see what greate Saluation he hath giuen vnto vs in Iesu Christ: who is his onely sonne: heire of al things: creator of the world: who ruleth and gouerneth all things: and shall shewe vs his glorie in immortalitie, when all these creatures shall haue their chaunge. And the Lorde grant that in these dayes of our vanitie, while yet we are walking to the day of rest, we may in the meane season, see his grace and glorie in all his creatures, in whiche we haue our pleasure, that we may enioye

them to his praise, and with wise hearts measuring his times who shall endure for euer, when all these things are past, we may mourne in spirite, to see the time approach, when we with him shal both see and inherite his immortalitie, through his sonn Iesu Christ, who hath purchased it for vs, & with his mightie power, will keepe vs in safetie vnto it, against that day: to whom with the father and the holie Ghost, our onely comforter, be all honour & glorie, nowe and euer, Amen.

The sixte Lecture vpon the

13. &. 14. verses.

13 Vnto whiche also of the Angels saide he at any time? Sit at my right hande, til I make thine enimies thy footestoole.

14 Are they not all ministring spirites, sent forth to minister for their sakes whiche shall be heires of saluation.



NOW E the Apostle maketh the fiste comparison betweene the Angels, and our Sauour Christ: in which it is plaine, he is exalted aboue al Angelles: and this comparison is out of the saying of the Prophet: *Sit on my right hand vntill I make thine enimies thy footestoole.* A singular honour aboue all that euer Angell had: for it signifieth, that

that God hath taken him into the fellowship of glorie: and giuen him all power, in Heauen and in earth. Touching this Psalm, as it is most true: so it is confessed of all, that it is a prophesie of our Sauour Christ, how he should be king of his Church, and vtterly subuert all his enemies, & be our Priest after the order of Melchisedech: who should bring an end to the priesthood of Leuie: and according to this meaning of the Prophet, so the Apostle alledgeth this sentence, for prooffe of this excellencie of the sonne of God aboue all Angels.

And with this testimonie, our Sauour Christe himselfe confuteth the Pharisies: when they denyed his diuinitie, reasoning of the force of this word, LORD, because the comparison then was with David.

These woordes of the Apostle: *To whiche of the Angels said he at any time &c.* They shewe plainly, what glorie it is to sit on the right hande of God. For when the Apostle sayth: The like was neuer said to Angels, that is: such glorie was neuer giuen them: what can it else meane, but that Christe is confessed to be one God with his father? Or what can we vnderstand to be higher then al Angels, but God alone?

If the right hand of God could signifie his presence, the Angels are in his presence: and of them, thousand thousandes are before him: and as our Sauour Christ saith, *They see the face of our heauenly father.* If his right hande coulde signifie the fruition or sight of his glorie: the Angelles are all blessed

spirites, and see his glorie euen as it is.

If his right hand did signifie any inferiour power, though it were greater then all the worlde, such power haue also Angels: so that one of them haue smitten whole armies of men, and whole Countries: and therefore bee they also called principalities and powers, because no strength in the world can resist them. But seeing *his right hand* noteth vnto vs, that honour which neuer Angell was receiued vnto: & aboue the Angels we know none but God alone: therefore, the Scripture speaketh plainely, in setting Christe *on the right hand of his father*, farre aboue Angels, that he is one God and equall with his father. Besides this, sith it is saide, *Sit thou on my right hand, till I make thine enimies thy foote-stoole*: it is plaine, that this is the right hand of God the power of God giuen vnto Christ, in which he shall ouercome all his enimies, and sith this is the ende of that glorie, that glorie is nothing but the power by which this is brought to passe, and when this shalbe accomplished, that all his enimies shal be confounded, then this shall be finished, for him to sit on the right hande of his father, not that Christ shall cease to be equall with his father, but that this kingdome of Christ our mediatour between God and vs, in which he keepeth vs: that shall cease, & he shall giue it vp vnto his father, and God shall bee vnto vs, all in all.

And thus farre of all these honourable titles giuen vnto Christ, in all which the Apostle proueth him greater then all Angels. The first is, that he is called

called the naturall sonne of God. The second, that the Angels haue com mandement to worship him. The third, that he is king of glorie, reigning for euer in trueth and righteousnesse. The fourth, that he is creatour of the world, and indureth when the worlde shal perish. And fiftly, that he sitteth on the right hand of high maiestie: all whiche are proper titles to the sonne of God, and greater then can bee giuen to any Angel: and therefore Christ to be exalted aboute them all.

Now in the 14. verse following, on the contrary part the Apostle setteth downe, what is the proper glorie of Angels, y by plaine comparison, this dignitie of Christ might more appeare: and so of angels he addeth, that they be al ministring spirites, sent out for the safetie of those whiche shall inherite saluation. Where he calleth them ministring spirites, according to the testimonie of Dauid before alledged: *He maketh his Angels spirites, and his ministers a flame of fire*, which both names, spirites and ministers the one of nature, the other of office, hee bringeth thus into the proper definition, that they be ministring spirites. And because the ministerie of any creature may be in diuerse thinges, therefore to take away this vncerteintie, wherein their ministerie should bee, hee addeth streight: that they are ministers for the safetie of Gods electe. So setting out a perfect definition of an Angel, fully comprehending all that wee can, or ought to knowe of those blessed spirites: for all their glorie is comprehended in the nature of a spirite: and the prayse

which continually they sing vnto God, is comprehended in their ministerie: for they are named ministers, according to gods ordinaunce, and good pleasure, so that with continual praise and thankgiuing, and reioycing in the Lorde, they doe their worke as after their example we make our prayer: *Thy will be done in earth as it is in Heauen.* Now vpon this definition of Angels, and the former testimonies of the great glorie of the sonne of God our sauiour Iesus Christ, by good comparifon the Apostles conclusion is plaine and manifest: that seeing our sauiour Christ is so exalted, euē aboue the angels, in al the honour of a King, a Priest, a Prophet, wee ought much more so to acknowledge him aboue Moses, aboue Aaron, aboue al Temple, sanctuarie, mercie seate, and all ordinances of the lawe, that he might be alone our onely health and saluation. And thus hee finisheth this first Chapter, in which I saide, he setteth out the person of Christe according to his Godhead, bodily dwelling within him.

Now, touching the wordes, what wee haue to note of this, where he saith: to which of the angels said he at any time: I then sufficiently declared vnto you, as God gaue me grace, when I expounded the v. verse. Likewise of Christes sitting at y right hand of God I spake more fully, expounding the third verse. Where it is here added: *Til I make thine enemies thy footestooles.* The apostle S. Paul, speaking of this victorie of Christ, he saith: *He shall abolish all rule, and authoritie, and power:* nothing, as he saith in
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an other place, that *we wrestle not against flesh & blond,*
but against principalities & powers, against worldly rulers
of this darkenesse, against spirituall wickednesse in high Ephel. 6.
places: wherin we see, of what force & strength our
enimies are.

And because he saith: The last enimie shal bee a-
 bolished, which is death, we see, that there shal ne-
 uer want enemies to the Church: whereby wee
 shoulde be prouoked, in regarde of our continuall
 daunger, to be euer watchinge: and because of our
 strong enemies, only to put our trust in Christ.

Continual
 enemies to
 the church
 & of great
 strength.

And here (I beseech you) let our hearts be in our
 owne wayes, and of our naturall life, let vs learne
 wisdom, least we be also vpbraided of our Sau-
 our Christ, y we can discerne the face of the earth,
 and of the skie, but wee can not iudg of our selues
 what is right. Tell mee, who of vs hauing a long
 journey, by many theeves and wild beastes, or pas-
 sing y rockie seas in great & violēt storms, though
 he escape a place or two, where no theefe is, nor a-
 ny beast hath molested him: yet at euerie place of
 daunger, his feare is still renued: And though he
 haue passed many high surges, and deepe gulphes
 of water, yet at euerie waue, hee is still affraid: not
 carelesse, beecause hee hath passed farre: but still
 carefull, beecause there is more beehinde, and
 this wisdom wee vse, beecause wee knowe wee
 may as well fall toward our iourneyes ende, and
 as well be drowned before the hauens mouthe, as
 when we first began our daungerous voyage. Euē
 so with the church of Christ in which this day we
 con-

Luke. 11. 54

confesse our selues to haue our portion : from the
 first day of her peregrinatio in earth till her last en-
 traunce into glorie, there is a perpetuall hatred be-
 tweene the serpent and her head, and betweene the
 seeede of the serpent & her children, in which strife
 euerie one of vs particularly haue our fight, so that
 from our mothers wombe, til we lie downe in the
 graue, our life is a warrefare vpo earth. No age, no
 condition of life, no day no night, but brings his e-
 nimie with him, and the same enimie armed with
 sinne and death, as wel against the man of an hun-
 dred yeares old, as against the childe that is newe
 borne: and as well we may fal into condemnation
 through apostasie of old & croked age, as through
 concupiscence and pride of youth. And if at any
 time we become secure like a carelesse people who
 haue our senses dulled with an idle dreame of peace,
 it is not because we be out of danger, but according
 to the parable in the gospel, *The strong man possessed*
all: & therefore all things seme to be so safe & sure.
 Let vs therefore be wise, & shake off the weight of
 this dul sluggishnes, which presseth vs downe, that
 with attentiu eares wee may willingly heare his
 louing counsell, who one day will breake the
 strongest head of all our enemies. Hee biddeth vs
 watche and pray, because we knowe not the day
 nor yet the houre: and so much the rather let vs
 doe it: because we stand not in danger of robbing,
 or drowning, or tearing with wilde beastes: which
 yet would make vs affraide, though death shoulde
 end our miserie: but we stand in daunger of grea-
 ter

ter calamities, when death shall be abolished, whether we shalbe accursed in eternal fire, or whether we shalbe the blessed of the lord. And as the peril is great, so we haue heard the enimies are strong, and such as before whom we are verie cowards: for bee we otherwise neuer so valiant to indure paine, to quarell, to fight, to despise any daunger, as it is the manner of a great many ruffians in deede: but men of good courage they would be called: bring mee one of them in battell against these enimies: wee haue to striue against pride, against concupiscence, against idle games, against all sinne, and thou shalt see no boy, no woman, no sicke man so verie a coward: he hath not the heart to strike one blowe, but yeldeth himselfe a slaue, and is led away as an oxe to the slaughter-house. Let vs therefore watch: Let vs pray: for in this dangerous battell, in which these strong men are verie cowardes, what can we do? Euen let vs deny our selues, and trust vnto him that sitteth on the right hand of his father, and hee shall make all our enimies our foote-stoole.

And this worde we must not lightly passe ouer: for it noteth a certeine and great confusion vpon y enimies of Christe: for though it be sometime honour to be named the Lords foorestole, as where it is said: *Heauen is my throne, and the earth is my foote-* Esa. 66. *stoole.* And especially in the lamentations of Ieremie, where he saith, *The lord hath darkened the daughter of Sion, and throwne downe the beautie of Israel, and hath not remembred his foostole.* Lamen. 2.3 Yet in this place, where it is spokē of gods enimies, it noteth their extreme
ruine.

mance of it; that we might not stagger in this doctrine of Angels. The Patriarches, the people of Israel, the Prophets, the Apostles, and Saints of the new Testament, our Saviour Christ himselfe: we haue seene how the Angels haue beene with them in daungerous times, and ministered the help of god vnto them.

Now touching the manner howe the Angels of God execute this ministerie, euen as it is not harde vnto the Lorde in the battels of men to saue with manie or with fewe: so god sendeth out his angels, more or lesse, euen as he will, y it might be knowne the power is the lords. When Iacob feared before his brother Esau, God sendeth to him an hoast of angels to comfort him. When Eliseus was besett with the great hoast of the king of Syria, & his seru-
 Gen. 32.2
 2. Reg. 6.17
 Math. 4.11
 And so he testifieth of the vsual work of god common to all his saintes, and applieth it perticularly vnto himselfe, in reproofing Peter, who would needs draw his sword to mainteine his cause. *Thinkest thou (saith he) that I can not now pray vnto my father & he wil giue me more thā twelue legions of Angels?* And as thus god sendeth out a great multitude, for
 the

the fastie of one: so contrariwise, sometime he appointeth but one for y^e fastie of many. So God sent an Angel to deliuer Israel out of Aegypt, & to guid them throughe the terrible wildernesse: and euer after in all their troubles, when they called vpon him, *the Angel of his presence* (as y^e prophet Esai saith) *was their deliuerer*: and when they shoulde enter the lande of promise, God sent an Angel to driue out the Canaanites before them. When the armie of y^e king of Ashur came and besieged Ierusalem, God sent an Angel, who deliuered the Cittie and in one night slewe, 185000. of the Assiriās. When Dauid numbred the people, and procured the wrathe of God: God sent an Angel into Ierusalem, who slew with the pestilence, 70000. of the people. So we haue many examples where, vpon occasion, to one man God sendeth one Angell: euen as it is sayd of one that he came to comfort our sauiour Christ in the garden. To lot God sent two Angels. So to the womē that came to the graue of our sauiour Christ two Angels appeared, & tolde them he was risen again. When the Apostle looked after our Saniour Christ at his ascencion into heauen, two Angels appeared vnto them, to teach them what they had to do. When God would destroy Sodome and Gomorth, he sent there Angels to Abraham to tel him of it. In the vision that Ezechiel had of the destruction of the citie, God sendeth out six Angels to execute that iudgement. And why is all this diuersitie to the end (no doubt) we should not be curious, but rest in the doctrine which the Lord taught vs, that

Exo. 31. 10

Nu. 20. 16.

Esa. 63. 9.

Exod. 33. 2

2-Re. 19. 35

1-Cro. 11. 16

Luk. 12. 43

Luke. 24. 5

Actes. 1 10

Gen. 18.

Ezech. 9. 2

the Angels are his ministers, for their safetie who
shal inherite his Kingdome.

Against this doctrine, as many haue offended: so
among all, there is none which haue sunken down
so depe in follie, as the Papists haue done. First they
haue made to euerie countrie a peculiar and proper
Angel: a thing altogether strange from the word of
God, & a meere imagination of their owne head:
and the reason wherewith some woulde proue it
is nothing worthe, though I graunte some godlie
men doe not vtterly reiect it: for they say there is
named in Daniell, the Prince of Persia, the Prince of
Dan. 10. 13. Græcia, meaning y^e Angels, particular gouernours
of those countries. In deed the Aramites might so
haue vnderstoode it, which did thinke, there were
some Gods of the mounteines, other some of the
vallies: but Christian men that reade the Prophets,
should knowe that in the nexte Chapter, Daniell
him selfe expoundeth, that those Princes were the
Kings of those countries. And in deed this is not the
opinion of y^e Prophets or of the Prophets children:
but it came first from the olde idolatrous Gentiles,
whb from the beginning had this fancie, and made
Noc himselfe whom they called Veturmus to be
the Angel, or countrie God of Hetruria, and from
that day to euerie nation, they made euerie patrone
euen as they would.

Againe, they teache that particular men haue their
particular Angels: one good man, another bad, and
some good men dare not vtterlie condemne this
opinion: but sure to mee it is an herisie not muche
ynlike

vnlike the Manicheies, who taught y^e euery man was violently drawen to do good or euil by a good spirit or euil, which equallie of themselves had rule in man: for what vanitie is it, when I knowe that Gods commandement is to all his Angels to haue charge ouer me, for me to seeke whether any one haue a particular charge? Or what comfort can I haue in it, except I thinke Gods cōmandements are some of light account, some in earnest? Or except I thinke it is with Angelles as it is with men, that which is cared for of all is cared for of none? Besides this, it is a thing not agreeing to the similitude of God & of his Saints, for Gods loue is one ouer all with out respect of persons, and our duetie is to all our flethe, of what nation or countrie so euer it be. A difference (I grant) there is, of Magistrates, parents, maisters, kinsfolkes, &c, Which maketh our fault more or lesse: but this onely is according to y^e age of men, a thing not incidēt vnto Angels. But they haue also reasons to proue this is true, and first they alledge that Christ saith of his little ones, their Angelles see all wayes the face of my father which is in heaven, therefore euery one hath his angel. I meruell wise men can like of this reason: for seeing they argue vppon this, because they are called their Angels, and are so named because of the ministerie which they haue for their safetie, may not these wordes as well stand, though the Angelles be appointed al ouer al, as if they had charge euery one ouer one? Nay doth not y^e scripture thus expound it, when it saith of euerie one of those little ones,

Var. lib. v.
de ling lat

iv. de col. 19
om. A. 12. 23
iii.

when they turne from their finnes, that all the Angels reioyce at it? But an other reason they haue, where the disciples being astonished at the news of Peters comming, as they are amased, they say it is not he, it is his Angel. Sure this must needs be a slender trueth that hath no better prooffe then the Disciples wordes: when they are amased & knowe not what they say. So we might proue that Saintes might dwell in Tabernacles, because Peter sayde Lorde let vs make Tabernacles, one for Moses, an other for Elias. So we might think that dead men walke, because the Disciples astonished at the sight of men, thought somtime that they were goasts. If it bee sayde, yet they spake after common opinion of men, be it so: so was it y^e common opinion, that dead men did walke, as appeareth by Herode, who thought our Sauour Christe was Iohn Baptist risen againe from the dead. And what if that place were as cleare as they coulde wishe it, why might I not expound it, it is his Angel, that is, some angel which God hath sent for his deliuerance, this being according to the scripture, more then that to haue it his peculiar Angell: but let this goe an errour as it is, had it neuer so great patrones: and let it appeare more manifest by y^e errour which it draweth with it, that likewise euerie man hath an euill Angel: for what reason bath that when we know that into on was a Legion entred? Let this also therefore goe euen to the gentiles from whom it came. The first authour of it, that I reade of, was Empedocles the Philosopher, who as (Plutarch saith) taught is, that

euerie

Pluc in vi
ta M. Anto
nii.

euerie mā had two Angels, one good, another bad: & the Greeians haue a common verse which they vse in manner of a prouerbe: Euerie man hath his own Angel to be the *μυστέριος* of all his life. And so when Brutus was slaine, the night before, one appeared vnto him, and saide: I am thine euill Angel ô Brutus. But beside these things, which I confesse some wisemen haue beleueed, y papists haue gone much further, and haue told vs of the shape and figure of Angels: what colour they haue: how bigg they be: of how many orders: what difference of each degree: & many other things which I meane not here to touch, as things more worthie to be forgotten for euer, then once with good reason to be confuted.

Pla. de ani
mi tranqu.

For if Moses by inspiration knowing the originall of the world, how it was: yet had it not reuealed what to write of Angels. If Stephan, that sawe y heauens open: yet saw not these orders of Angels what they were. If Paule, who was taken vp in the third heauens, saw yet so little of Angels, that who soeuer wil teach so curiously of them, he saith they be pult vp of a fleshly minde, to speake of thinges which they neuer saw. If Iohn in al his high reuelation, had no suche knowledge reuealed of Angels: who is the Pope, or what is his parentage, that in these things we should beleue him? In deede, to get him credit in greater follie then this, y vnchaste counsell of Laterane writeth: that the Pope hath authoritie ouer all powers in Heauen: But all the worlde knoweth now, such witnesses haue taught

Col. 2. 16

Scff. 10.

their tongues to lye.

One doubt may here arise, touching the degrees of Angels, because they will seeme to alledge scripture for it. And first they say : The Prophet Ezechiel describing the glorie of the King of Tyrus, he nameth nine precious stones, whiche are in his garment : in which place, he nameth the same King Cherub, comparing him with the Angelles : therefore these stones signifie nine orders of Angels.

The second reason is, that there be nine severall names, with whiche Angels are called in the scripture : principalities, rules, powers, dominions, thrones, Cherubim, Seraphim, Angels, and archangels : therefore there be nine orders.

A third reason they drawe out of this, because there is named Angel and Archaungel : in whiche names, is manifest differences of degree : therefore there are nine diuerse orders of Angels. Touching the first argument of the nine precious stones of y King of Tyrus, it is nothing but follie : for what though he were compared to Angels in glorie because his garment was full of precious stones, doth it therefore followe, that as many kinde of stones as were in his gowne, so many orders there should be of Angels?

If I sawe a man cloathed in riche colours, and many iewels about him : so that I woulde say, hee shineth like the Sunne : must in needes followe that as many colours as are about him, so many colours are in the Sunne? But the thing is all false, the king is

is not compared there to Angels: but because the Cherubims that couered the Mercie seate, were of beaten Golde and excellent workmanship, with them that King is compared, and called the couering and the annointed Cherub: so that the nine precious stones must bee mine orders of Cherubims vpon the mercie seate, or nine orders of cloathing.

Nowe, where they say, there are nine seuerall names of them: therefore nine orders.

First, that is false: for here the Apostle out of the Prophet, alledgeth two names more: spirites, & flaming fire. They are called in Iob, y^e sonnes of God: so by this account there must be twelue orders of Angelles. Or if they will say, these names are common to all Angels: so is (I am sure) the name Angell, whiche yet they make one particular order: therefore, if the communitie of the same take away the particular order, then are there but eight orders: if not, then are there twelue.

But touching these names, it not to doubt, they are so named according to our vnderstanding: as we see the great glorie & power of God to appere in them that we might giue him the praise of his work, and not imagine so precisely, a iust number of the orders of Angels. And this is moste cleare in Paule himselfe, when he had reckoned vp principalities, rules, powers, dominions, he addeth: And euerie name that is named in this world, or in the worlde to come: a cleare sentence of his owne modestie, in confessing a holie ignorance of the state of Angels:

Ephe. 6. 12.
Col. 2. 16.

& such as shoulde moue vs to sobrietie, to say with S. Augultine. The difference of these degrees I confesse I knowe not: if any man will say he knoweth it, let him speak: but let him proue that he speaketh. And in dede, very reason inforceth thus much, that none knoweth the differēce: for the names are such as we cannot make any good distinction betwene them, and the same names are giuen also to the diuels, that we should be sure, they note no order, but rather signifie the power that is in them. Now, for their third argument, that there are Angels and Archangels, manifest words of degree: first this wanteth much in account to make ix. orders, then I say, and it can hardly bee confuted, that wheresoeuer the name Archangel is mentioned, it signifieth our Sauour Christ, and no creature. Or, if it be attributed to a creature, he that in one work is called an Angell, in another woorke of greater glorie in our eyes, he may be there called an Archangel: yet I will not define any thing, neither dare I affirme, that all Gods Angels are of equal glorie. I haue not climed into the Heauens, to knowe such thinges: but this I knowe, that all this proueth nothing a diuersitie of thus many orders. Therefore, nowe to leaue to speak of things vnprofitable to seeke after: let vs see, what true comfort God giueth vs in this place.

The Angels, of whome so much we haue spoken, and whose honour is such, that seeing our Sauiour Christ exceedeth them, the Apostle here proueth, he is the GOD of glorie. In that, I say, these
Angels

Angels serue for our safetie: how great is our safty?
 And what shal we render vnto God for this salua-
 tion? It were exceeding loue, to giue to any man
 a garde of men about him: it were more to giue
 him a gard of princes. But what are men? what are
 princes? what are Kings in respecte of Angels,
 whom God hath made to pitch about vs? Not one
 of vs this day, that are Christes, but haue his An-
 gels to keepe vs in our way. What princes glorie
 can now dazel our eyes, except we know not our
 selues? How can we enuy earthly blessings of hou-
 ses, lands, seruauntes, to abound vnto our brethren,
 except we be ignorant what god hath done for vs?
 How can we fill our liues with any straunge cōcu-
 piscence of thinges which God hath holden backe
 from vs, if wee beleetie what excellent treasure of
 his angels he hath giuen vs? If his Angels be ours,
 how truely may we say with Paul: let vs not here-
 after glorie in men: for whether it be Paul, or whe-
 ther Apollo, or whether Cephas: whether it be the
 world, whether life or else death: whether they be
 things present or else to come: all is oures. 1. Cor. 3. 23

And why should we now feare to be shodd with
 the preparation of the Gospel of peace, & go bold-
 ly whether trueth, faith, holinesse, duetic calleth
 vs? What if the world breake with hatred, or men
 swell in malice against vs, are the Angels driuen
 back with vaine threatnings? Or, what if wee doe
 fall before the enimie and he preuaile against vs (as
 it happened to our Sauour Christ himselte) is this
 a want in Angels that watch ouer vs? Or is it not

G.v.

rather

rather the good will of God, that wee shoulde die with Christ, the sooner to reigne with him?

Gen. 28.11 Last of all, now let vs knowe how this glorie is giuen vs: not of our selues, but as we are members of Christ: for to him it doth properly belong, who is our head. He is the ladder which Iacob sawe in a dreame reaching from Heauen to Earth: and the Angels ascending and descending by it as himself plainly expoundeth it, saying to Nathaniel, that he should see the heauens open, and the Angels ascending and descending vpon the sonne of man: so that this honour is ours, as we be Christes: to him it apperteineth, and to vs it is giuen, as we be made members of his bodie by faith. And thus farre of Angels.

Nowe let vs pray, that it would please God our heavenly father, of his gracious goodnesse, to lighten our vnderstanding into all knowledge & wisdom of his word, that we may be careful because of our enemies, lest at any time wee fall into temptation: and that we may be bold in Iesu Christ, who sitteth at the right hand of his father, till hee make al our enemies his fote stoole: and who hath giuen vs his good guard of Angels, that we might see his loue, and knowe our honour, that so we may consecrate our selues to set forth his praise and walke before him in holinesse and righteousnesse all the dayes of our life, who is our onely sauour to whō with the father and the holy Ghost be glorie for euer, Amen.

The

The seuenth Lecture vpon the

1.2.3.& 4. verses of the 2. chapter.

1 **W** Herefore, wee ought diligently to giue heede to the thinges which wee haue hearde, least at any time we runne out.

2 For if the word spoken by Angels was stedfast, and euerie transgression and disobedience receiued a iust recompence of rewarde.

3 How shall we escape, if we neglect so great saluation on, which at the first began to bee preached by the Lorde, and afterwarde was confirmed vnto vs by them that heard him.

4 God bearing witnesse thereto, both with signes and wonders, and with diuerse miracles, and giftes of the holie Ghost, according to his owne will;



E haue hearde before, how that the Apostle, after he had sette it downe that Christ was the prophet of the new Testament, that wee might truely giue him this glorie, streight hee magnifieth his personne by many titles, and by comparison with Angels, prouing vnto vs that hee is verie God. Now to shew more clerely, for what purpose all those praises of Christ were rehearsed, himselfe maketh his conclusion in y beginning of this secōd Chapter: that therefore we should most carefully hearken vnto him alone. And this is y first part of this Chapter, before the Apostle came (as I tolde you

you) to proue that our Sauour Christ is also perfect man. In this exhortatiō, first the Apostle setteth dowie his doctrin, then his reason by which he will persuaue vs vnto it: his doctrine in this.

That it behoueth vs now, more carefully to hearken to the woords of Christ, then afore time it behoued our forefathers to hearken to the lawe of Moses. For where he saith, *We ought more diligently*: he maketh this comparison plainly with the fathers in the old law in the second verse following. And heere we must wisely consider, why he saith: We ought to be more careful then they: not that they might remitt any care: for expressly they are charged with al care, to adde nothing, to take away nothing, to chaunge nothing, not to depart neither to the right hande nor yet to the left, but day and night, at home & abroad, to do always this, to studie it cōtinually without intermissiō, as appeareth in Deut. 4. 6. & 5. 32. & 6. 6. & 11. 18. & 12. 32. & 28. 14. Ios. 1. 8. & 33. 6. & many other places. Nor it is not said that we be more bound thē they, as though y^e auēthoritie of god were chaūged: but this is spoken after our sense, because nowe Christ hath spoken by himselfe: then by angels: now plainly: thē in figures: therefore wee ought more carefully to hearken, not y^e al care ought not to be in thē as well as in vs: but because our punishment shall be more then theirs, euen as we shalbe despisers of the greater grace.

After this, the Apostle addeth this reason to persuaue vs to this especiall carefulnes, aboue al other people,

people, to harken to the voice of Christe: and that is, of the perill that insueth: Least (saith he) we run out. The Apostle vseth a Metaphore taken of olde tubbes, which runne out at the ioynthes, and can holde no liquor. In suche a phrased of speache one saith of himself: *I am full of crenisses or little holes, and I flowe out on this side and on that*: meaning thereby, that euery vaine thing whiche hee hearde, hee woulde blab it out: so wee, if wee take into vs the sweete wine of the word of Christ, as into old bottles and broken vessels, that it runne out againe, we become then altogether vnprofitable, all goodnesse falleth away: and we be as water powred vp on the ground. This Metaphore the womã of Tekoa vsed to Dauid, when in describing an vtter desolation of the people, she said: *We are as water spilt on the ground which cannot be gathered up againe*. And Dauid himself describing the extremitie of all miserie, which was come vpon him, he saide: *I am like* 2. Sam. 14
water powred out, and all my bones are out of ioynt. Like 14.
 wife, when he prayeth y al the plagues of god may fall vpon the wicked til they be consumed to nothing, he saith thus: *Let them mealt like the waters,* Psa. 22. 14.
let them passe away. So the Apostle, noting the extreame peril, and ineuitable death that is in neglecting y word of Christ, this glorious sonne of God, he saith, *Take hede lest we be powred out*: meaning as water powred on the ground, & is neuer after profitable any more. And if you will see an example, what this flowing away meaneth: beholde the Iewes this day, to whom it is threatened: A despised
 people,

people, whose verie name is as a curse: so they haue flowed out and are come to ruine: if their example doe make vs wise, then this exhortation of the Apostle is not to vs in vaine.

It followeth in the second & thirde verse: *For if the word spokē by Angels &c. saluation.* In these words the Apostle aggrauateth his reason, & forceth it the more to feare y^e people. He vseth to this end an argument of the comparison before made betweene Christ and the Angels: that if the law giuen by angels, were not broken without seuerer punishment, because it was giuen by such glorious spirits: how much more shall we be punished, if we despise this great saluation, preached by y^e sonne of God? That the lawe was giuen by Angels, the scripture here is plaine. Moses saith of the deliuerie of it: The Lord came with tenne thousand of Saints. And S. Paul saith expressely the same. Gal. 5. 19. And Saint Stephan likewise, Act. 7. 53. And how can it be other wise? For when there was in the mountaine, thunders, lightnings, tempestes, fearefull sounds, of a trumpet, & the voyce of a man heard: *I am the lord thy god that brought thee &c.* What could this be but the ministerie of Angels? For it must needs be true, which our sauiour Christ saith: *No man hath heard the voice of God at any time:* Neither then could the maiestie of god speake, but the voyce of his mouth would haue shaken vnto nothing, bothe men and mountaine, and all the elementes that were before him. For howe can corruption stande in his presence?

If

If we doubt because of the words, that the voyce saith: *I am the lord thy God*: And againe, in the third of Exodus, it saith: *I am the God of Abraham, the God of Isaak, the god of Iacob*: true it is, that our Sauour Christ then spake, who is the god of glorie: but he spake not in the voice of his Godhead, but in the likenesse of an Angel, which he tooke vpon him. For though it be true, that he tooke not the nature of angels, nor was made one of the: yet in his heavenly wilidome, he tooke vpon him the likenes of an Angel, and according to that nature, so spake wordes: so that still this is true: The lawe was giuen by Angels.

Where it followeth here, that all transgression of that lawe was punished: no doubt hee respecteth the people of Israel in the wildernes, where of so many hundred thousandes, all died in their sinnes, except Caleb and Iosua, who were of another spirit: which fearefull example of this people, is likewise alledged by Saint Paul in the first to the Corinthians, y^e tenth Chapter: to admonish the Corinthiās, that by their example they should learne. And where the apostle addeth, how shal we escape, if we despise so great saluation? howe true this is, we cannot doubt, if we will open our eyes this day, and looke about vs. What is become of the Churches of Corinth, Galatia, Ephesus, Philippi, Colossos, Thessalonica: all whiche Paule so highly commendeth? What is become of y^e churches of Pontus, Cappadocia, Asia, Bithynia, to which Peter writeth? what is become of Smyrna,
Per-

Pergamus, Thiatyra, Sardis, Philadelphia, Laodicea, y churches mentioned in the Apocalypse? In all Asia, Græcia, Macedonia, Syria, Palestina, and many famous countries else, where are now their churches? Yea, to come yet nearer home, What is become of the Churches in many countries and Islands, which our eyes haue seene flourish? The famous kingdome of hungarie, the greate countrie of Liuania, howe haue barbarous tyrants layd them waste, that scarce one church of Christ hath peace within them? These are the punishments which God hath executed, for the contempt of his Gospel: and our eyes and the eyes of our children this day haue seene it. If we will not be warned, but doe as we do, despise the Gospel, more then all nations round aboute vs: suffer mockers and scorneres to make their banquets among vs: giue leaue to proud men to haue their pleasures at home: and come not once to y church in xliii. or xv. yere, let the wolues loose, whose rauening teeth are yet red, & their bellies ful with the bloud of gods saints: if we will do greater abominations then these: I wil not appoint times and seasons, for so god hath not sent me hither a prophet: but as y scourge will surely come, so I dare boldly say: *The wiseman seeth the plague comming & hideth him, but the foole goeth on forward and is snared.* It foloweth in the Apostle in the 3. and 4. verse: Which at the first began to be preached, &c.

The Apostle continueth yet his reason, added to this exhortation of taking heed to y gospel which

as he did before, of the excellencie of Christ y^e teacher of it: so repeating that, he addeth also for the more glorie of it, the way and manner in which it was taught, respecting heerein the glorious manner how the law was giuen, least therby any should lesse regarde the Gospel. And this manner of teaching he magnifieth, first by the authour, who was no Angel, but the Lord himselfe: then by the ministers of it, who were not one, but many: and euerie one in as honorable and assured a calling, as Moses himselfe. Thirdly, that the preaching of it was with signes, wonders, powers, and sundrie speciall giftes of the holy ghost, euen as it pleased God to distribute them: So that they shalbe without excuse all the despisers of it. Heere some haue thought

that this epistle can not be Paules, because he saith: *They which heard this Gospel of Christ him self they haue confirmed it to vs:* which thing Paule neuer saith, but alwayes standeth vppon this, that he receiued it by Reuelation. This reason is not vnlikely, neither yet is it necessarie: for S. Iude beeing an Apostle, yet saith: Remember the words which before this you haue heard of the Apostles. And as Paul would not lightly haue spoken it in his owne person, so heere his name being concealed, & making himselfe one with those to whome he writeth, he might well speake it. And it is not to be pretermitted, that he saith not, it was taught vs, but, it was confirmed vn to vs, which might be saide euen of Paule himselfe being confirmed by Ananias, and conferring with Peter, Iames, Ihon. &c. and manie other wayes:

H.

There-

Mark 15

Therefore this is a thing still doubtful, and whether it were Paule, or not Paule, we cannot tell. That he saith heere of signes, wonders, and powers: he calleth miracles, signes, because they were testimonies & seales to vs of the doctrine to be from God: hee calleth them wonders, because they were straunge, and shewed an vnwonted woorke, not known of men: he calleth them powers, because they had an euident prooffe of y^e power of God: the fundrie distributions of the spirite, he calleth the extraordinarie giftes, whiche followed those that did beleue, as our Sauour Christe promised, and whereof S. Paule speaketh at large. 1. Cor. 12. And Thus the Apostle endeth this exhortation: that we would carefully hearken to the Gospell giuen by Christ, preached by the Apostles, confirmed by the giftes of holie ghost, whose cōtempt God our heauenly Father will moste assuredly reuenge.

Now let vs examine againe the words, and apply them to our particular instruction. In the first verse where it is said: *We ought more dilligently to hearken to the things that we haue hard:* we learn one lesson verie necessarie for our time, and with which we may stopp the mouths of a great many papists, when we reason with them about the studie of the scriptures, howe all men ought to knowe them, if we alleadge the moste cleare places, as in the vi. of Deuter. *These*

Deut. 6.6. *words shalbe in thine hart: thou shalt rehearse them to thy children: Thou shalt talke of them at home in thy house, & whē thou art in thy way, whē thou liest down, & whē thou risest vp: Thou shalt bind them for a signe vpon thy bands,*
and

and they shalbe as a frontlet betweene thine eies Thou shalt write them in the entrie of thine house, and graue them vppon thy gates. These & suche like places, they haue learned thus to answer: Al that was ment in y old lawe, now Cstrist hath giuen the holie ghost to the church, and it connot erre therefore we must heare her. Whether this be not wilfully to be blind & see nothing now iudge, when you heare the Apostle making, comparifon, namely between our fathers of the olde testament and vs, he sayth: that we are more bounde to the doctrine taught by Christe in his gospell, then al our fathers to the law of Moses. But they say, God hath giuen his holie spirit to the church, to guide it in all trueth. First I answered, this helpeth them nothing: for it is a common argument which all sectaries and scismatiques may like wise boast of. But let them proue first that the church of Rome is y church of Christ. Now touching this gift of Gods spirite, powred vppon vs, I say it is a promise to the particular comforte of euerie one, that we shall neuer fall from the grace and loue of God: it is not a warrant generally to al, y the church shalbe euer in open rule and gouernement & no blemish within her: for how else could it be true that the scripture saith, there shalbe an Apostasie of men from the faith: Iniquitie shall haue the vpper hand: No man shall haue the libertie of his life, but him that taketh on him y marke of the beast. And I would faine knowe of them, whether the church vnder the law had not also this promise Saith not God by his prophet Esaie? *My spirit which*

1. Thes. 2.

Matth. 24

Apoc. 13

Esa 59.20.

is upon thee, & my words which I wil put in thy mouth shal not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seedes seede after thee frō hence forth for euer more. What a glorious promise is this? Should now the Scribes and Pharisies rise a gainst Christ, as they did, & say they could not erre they had y holie ghoste, they were the church? Nay they were not the seede of Esaie, but y seede of murderers that killed Esaie & the prophets: so these mē they are not the children of God, but of the man of sinne, which exalteth himself against God: and vnder pretence of the spirite of God, blasphemeth the Gospel: which only the spirite hath taught vs: and that he blasphemeth the gospel, I may say it boldly and let them blame me if they can: for doth not the Apostle say here? All our care must be to obey the gossell. And do not they say, that the Pope can dispense against the gospel, against the Apostle, against the prophet, against the olde and new testament, against the law of God and nature? Only one thing can heere possibly be sayd: that they doe graunt all this care of the gospel ought to be had, but the gossell say they is not only the written word, but manie other vnwritten verities taught by Christe and his Apostles, and therefore we are bounde to holde them. I beseeche you (dearely beloued) marke these mens sayings a little with me, and iudge then with the spirite that God hath giuen you. They say the worde written in deed we must keepe, because it is of God: and so likewise Christe and his Apostles preached things neuer written: whiche yet preached

ched by them, ought to haue the authoritie of
 Christe himselfe. It cannot be denyed, but what
 Christ and his Apostles preached, it was the worde
 of God, equall with all writings of Apostles and
 Prophets. But tell me, is it y word of Christe writ-
 ten, that we shoulde not worship Angelles: and is it
 the word of Christ vnwritten, that we should pray Col. 2.
 vnto them? Is it his worde written, that we shoulde
 not be bound to our forefathers traditions: and is it
 his worde vnwritten, that our fathers traditions
 should be to vs as his gospel? Is it his worde writ-
 ten that we shoulde not obserue dayes and times,
 nor make conscience of meate and drinke: and is it
 his word vnwritten that we should kepe Lent, Ad-
 uent, Imberdayes, make difference of flesh and fish? 1. Tim. 4.
 Is it his woorde written, that to forbid marriage, Hebr. 13.
 which is honourable in all estates, it is the doctrine
 of diuels: and is it his worde vnwritten, that minist-
 ters shalbe forbidden to marrie? Is it his word writ-
 ten, y fise words in a knowne tounge are better in y 1. Cor. 14.
 congregatio, the v. thousand in a strange language:
 and is it his word vnwritten, that in al congregati-
 ons, they shall haue a straunge language, and speake
 all in Latine, which the people vnderstand not? Is it
 his worde written, that the dead are blessed which
 die in the Lord, & they rest fro their labour: and is
 it his word vnwritten, that they are tormented in
 the fire of purgatorie? And yet to come neerer, is it
 his worde written, that his ministers should be sub-
 iecte to Kings, should be no Lordes, should haue
 no ciuil gouernement, should attende vppon their

Rom 13.1

Luke 22.

1. Tim. 5

1. Pet. 5.

Heb. 9.

owne flocke: and is it his word vnwritten, that the Pope should displace kings, that he shoulde haue a triple crowne, y his bishops, so many should be secular princes, y they shuld haue more churches vnder the then euer they once looked on? Hath God written it, that Christ sacrificed himselfe once for all, & made a perfect redemption: & hath he left it vnwritten, that a shauē priest must sacrifice him euery day and say a masse propitiatorie for the quick and the dead? What peruersnes is this of men, of a corrupt minde, thus to imagine traditions, contrarie to the word of God? But I will tell you: Esaie prophesied wel of these men, saying: *This people draweth nere vnto me with their mouth, and honour me with their lips, but their heart is farre from mee, but in vaine they worship me, teaching doctrines, which are precepts of men.*

Math. 23. 8

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They say, if we belecue no traditions of our Fathers, why doe wee belecue this is the Scripture? And here ouerie one obtrudeth S. Augustines saying: I would not beleue the Gospel except the authoritie of the Church moued me. If this had been Augustines meaning, we woulde haue answered him againe, that we wil beleue the Gospel though all the churches in the world woulde denie it. But Augustine speaketh in y person of one that yet knoweth not God, as of himself, when he was a Maniche. To what purpose heere woulde you alledge Paule, or Peter, to one that knoweth not whether Paul or Peter were of Christ or no? Therefore how so, euer Augustine spake this, either well or ill, his saying is nothing to our purpose. But touching the

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. iii. 11

scripture,

Scripture, seing these men do cry so loude, that they ^{Ioh. 10. 27}
 can not knowe them but by the church: I say againe ^{and 5.}
 to them, that out of their owne mouthes we maye
 iudge them: for Christ his shepe know his voice, &
 do follow him, and they do not know the voice of
 a straunger, but flee from him. And touching this
 question, I will not answer it by S Angustine, but
 by a better man, S. Paule answering the like ques-
 tion, saith thus: *In deede our hart hath not seene, nor our*
eare heard, nor our heart conteyned, howe to iudge this, but ^{1. Co. 2. 10}
the spirite of God hath revealed it vnto vs. Marke (dear-
 ly beloued) the Papists say, they knowe the Scrip-
 tures, because their eye doeth see where is the sea
 of Rome, that hath kept them, and so their eares
 haue heard their fathers say: These are they. But S.
 Paul saith, their eyes are blind, their eares are deafe,
 their heart is dull: all these cannot iudge the Scrip-
 tures. Will they say now vnto S. Paule, then they
 wil neuer beleeeue them, if they cannot know them
 by the church? Let them rather be wise & learne of
 Paule, that God hath giuen vs his spirit, by whiche
 we should know the things that are of God, and of
 this I dare assure them, they cannot so discern the
 light with their eyes, nor any sounde with their
 eares, as they discern the scriptures by Gods spirit
 for if we be regenerate by this spirit, y^e law of God
 is not now hid, nor it is not far from vs, y^e we shuld
 say: VVho shal ascēd vp, or who shal descēd down?
 but the woorde is nigh vs, euen in our mouth, that ^{Deu. 30. 10}
 we should speake it: & in our heart, that we should
 knowe it. With this spirite, the Prophet Dauid

H.iiii.

saith:

Psal. 119. 152. sayth: *I haue known long since by thy testimonies, that thou hast established them for ever.* And this spirite maketh vs see in the scriptures a doctrine without all earthly thoughts, the wisdom of man boldly trode down, more force to moue in plaine speach, then in all the eloquence of Tullie & Demosthenes, a doctrine which alone hath stood euer in honor, where al other doctrines haue bene worne out with time: a doctrine which hath ben assaulted with ten thousand imaginations of men, & yet abideth pure without all infection of falshood: this the spirite of God maketh vs see in y^e scriptures, more cleere (as I said) then we see the sunne light with our eyes: and the word of God hath al his credit in it selfe, it needeth not the church, & it wil not haue the Pope to beare witnesse with it. Nowe (dearely beloued) if any of you feele not this warrant, in reading the worde of God, aske of him that giueth, and vpbraideth no bodie, and you shall vnderstand all that I haue said. Set your hart vpon it, loue it with all your soule. Change your selues with reading into those affections, in which you see euery place written, & you shall perceiue, Solomon is your good warrant. *Seek after wisdom, as you seeke after siluer, and you shall finde it.* Thus muche I thought good to say vnto you, by occasion of this earnest exhortation of the Apostle to hearken diligently to the Gospell of Christ. He saith after: *Howe shall we escape, if we neglect so great saluation?* Let vs note here, that the Apostle calleth al transgression of the word of Christ, the neglecting of so great saluation. We must not looke
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till men either speake open blasphemie , or doe all things to the open dishonour of god,as men manifestly giuen vp to reprobate senses. All sinners did neuer fulfill one measure of iniquitie:but we see in the Gospel,as well he is condemned that hideth his talent in the ground , and doth no good with it : as the other that wasted his maisters goods aud liued riottously with drunkards and gluttons.Euen so it is with vs:a great number of vs wil not blaspheme the Gospel as Papists do,and cal them which professe nothing but it alone,scismatiques,heretiques, Lutherans.&c.A great number of vs hate the known sinnes of many adulterers, drunkards,oppressors,dissemblers, flatterers &c. but bee not de- ceined,surely this is not inough: if we do but neglect the Gospel,how can we escape? The lawe gi- uen by Angels,forbad not only the open breaches of it,but it also required of vs,that we shoulde loue it: y we should delight in it: that it should be more deare vnto vs the al our iewels or other ornamets. How much more the word spokē by the sonne of god, must we not onely,not openly transgresse a- gainst it:but also how ought we to loue it,how to delight in it,how to acount al things but doun- ing in comparison of the excellent knowledge of Iesu Christ, y we may knowe him and y power of his resurrection & y felo wship of his sufferings,being made like vnto his death , trying howe wee may come to the resurrection of the dead? This (dearly beloued) must be our life,and we must bee as men, who haue both dwelling and freedome in the hea- uenly

Phil. 3.10

uenly Ierusalem, to reioyce in the lord, & alwayes reioyce. For if either we be a dull spirit of that we haue no ioy of our hope, or when we tast a litle, if it be streight forgotten, so that the Prophets words be true in vs: *That our righteousnesse is as a morning cloud, and as the morning dew it goeth away:* it is with vs according to the common prouerb, As good neuer a whit as neuer the better: and all our religion is in vaine: for a spirite of slumber hath ouer taken vs. And though we draw not our sinnes after vs, as with cart ropes: yet wee do neglect the great saluation of Christ. This I say that we might stirre vp the grace of God that is in vs, not once to bee negligent in the care of the Gospel: but that it may euer be vnto vs, as it is in deede, a promise of gladnesse, the pleasure of our youth, the comfort of our age, that all our dayes may be in peace.

It followeth in the fourth verse: *God bearing witnesse vnto it with signes, &c.* Heere we learne that all signes wrought by god, serue to the setting out of the gospel.

The Apostle speaketh plaine, and we must needs heare: in all the signes that are wrought by God, he beareth witnesse with them to the Gospell of his sonne. And our sauiour Christ him selfe is the first scholemaister of this doctrine: for when he sendeth out his Apostles to preache, he giueth them their charge to preache: that *The kingdome of heaue is at hand*: and he giueth them this warrant of the doctrine: *Heale the sicke, cleanse the leprose, &c.* And where no opportunitie was to teach y^e doctrine, he giueth them

Math. 10. 8

Mark. 13. 6

them charge there, not to tel of any miracle done: so that assuredly we know, that those are true miracles which strengthen the word, and al other are elusions of Sathan, whose ende is superstition. A notable testimonie of this trueth, God himself giueth in his lawe, where hee saith plainly: If a Pro- Deut. 13.1
phet come vnto you, & work signes & wondrous, though they haue neuer such good effect, and bee vnfeigned: yet if that prophet call you out of the way in which god commanded you to walk, thou shalt not beleeuue that Prophet, but thou shalt slay him: for they are no signes and tokens in whiche thou art iustified: but the word of God is the seede of thy new birth, & the milke with which thou art nourished to be a perfect man of God.

If signes and woonders carrie away thine eyes that thou shouldest not see the Gospell: cursed are the signes, and thou too that beleuest, if thou turne not againe from such snares of Satan. And let vs here (dearely beloued) carefully beware, for our dangers are exceeding: you knowe how the vaine heart of man is not a little moued with euery shew of a wonder: if it be but a juggler, whole heapes will go after him, and be partakers of his sinne. If there come to passe any vnwonted thing, rumour streight inlargeth it, and carrieth it farre and wide. The deuill seeing this vanitie of our mind, abuseth streight our foolish simplicitie, and with many idle signes and shews, he carrieth vs in deede into dead blindness. Of this our Sauour Christe warneth vs, & biddeth vs beware: for there shal come decei- uers,

Matt. 24.24

2. Thes. 5
2. 9.

uers, which will shew great signes & wonders, able to seduce, if it were possible, the verie elect. And S. Paule foretelling the comming of Antichrist, hee saith: y through the working of the deuil, hee shall shew all power, and signes, & lying woonders. Euē as it was euer frō y beginning, so it is: with straunge thinges wee haue been delighted, and with staunge things we haue ben deceiued. How Iannes & Iambres by many miracles helde the people of Aegypt in continual idolatries, we may see in the booke of Exodus. How the Asyrians & Persians had their soothsayers & charmers, who wrought them miracles, and held them in errour, the scripture in many places beareth witnesse. And how all nations of the earth by miracles & wonders were made idolaters, and worshipped before stockes and stones, all stories beare yet record. Augustine saith the Donatistes did glorie in their miracles. Ierome saith that y Aegyptians, when they were stung with serpēts, would go sacrifice at Ieremies sepulchre, and they were healed. Ambrose saith y al mē were healed of al diseases, as many as came to y tumb of S. Agnes. To be short, the fathers theselues here began to bee blind, & their posteritie far exceded them: til antichrist at last with lying signes got him great victories: & by such miracles from the top to the toe all standeth. A miracle made S. Peter to be crucified at Rome: for (as Ambrose reporteth it) when hee fled away, Christ mett him at y gate, at whose sight Peter being astonnished, talked with him, and perceiued that Christ would haue him go back & be crucified,

August in
Io. tract. 13
Iero. in pre
fat. in Iere.
Ambros.
serm. de
Agnet.

Amb. Epif.
23.
Amb. in
Psal. 40.

cified, and so hedyed at Rome, then because Ambrose saith: *Vbi Petrus ibi Ecclesia*, where Peter is there is the church, euer since the Pope hath ben head of y church . When this was gotten by a miracle: then all thinges came a pace by many miracles: we learned *Trāsubstantiatio*, & y sacrifice of y masse, prayer for the deade, going a pilgrimage, holy water, holy bread, oyle, candels: to be short, all and for euery point of popery sundry miracles done: yea y verie dreggs of miracles, in milkepannes & greasie dishes, by Robin goodfellow, and Hags, and Fayries, al wrought somewhat for their idle superstitions, that at this day we should knowe their mysteries by their lying woonders. But we know al the miracles of God are to confirme his worde, other signes neither wee nor our fathers haue knowen none. And now that y vse of miracles is performed vnto vs, and we doe beleue the Gospell, in token that our faith is accepted of God: now he hath taken signes from vs, which serued vs before when we were vnbeleuing. And surely our faith is neuer so honourable, nor God so well pleased with vs, as when we haue said both to heauen and earth, wee seeke no signes from them, when the word of God hath suche a persuation in our heartes, that wee haue now taken holde of all the good promises of God, and said vnto miracles, Get you hence. The Iewes seeke a signe (saith S. Paule) surely we that be Christians seeke for none: when they were offered of God, he shewed his compassion vpon our infirmitie, now he hath taken them away, he sheweth greater

greater mercy that he accepteth our faith: and let vs hearken to the word of Christ, by it we shal liue: if we beleue it not we would not beleue al miracles in the world, no though dead men shoulde rise to preach vnto vs. For great miracles haue bene already done, not only by the Apostles, but by Christe himselte, to confirme his worde: if we beleue not them, it is too too much childishnesse to think we would beleue other. Signes were when doctrine was more obscure: now it is so cleare the signes are gone. The sonne of God once reuenged the transgressiō of his law, with y^e earth opening, with waters, with fire, with hurlewinds, y^e the people might feare: he doth not so now, because his threatninges haue ben heard of all flesh: *Goe yee cursed into eternall fire:* a voyce y^e pearceth betweene the marow & the bones, with greter feare then y^e rage of earth or water. And Christ once shewed louing signes to make his people put their trust in him: but now he hath spoken into our harts: *Come ye blessed of my father into euermlasting life:* a voice that goeth deeper into the soule & spirit, then the hearing of all the miracles, by which Israel was lead into the land of Canaan. And wee shall doe iniurie to our sauour Christ, if now we will aske, y^e to these words he should adde miracles: for if we bring faith to that which is spoken, it will fill our hearts with all fulnesse, and will sell the sight of all the miracles in the world, to buy but one graine of a constant faith in Christ, where in whosoever shall stumble, let him accuse himself if God giue him ouer to his owne blindnesse, that
bc-

because he had no loue to belecue y^e truth, therefore he should be ledd with lyes and deceiuable things. Thus much I thought to speake of miracles, that we might be wise to knowe them as they bee, and from henceforth for euer put our only trust in the word of our sauior Christ, which only in y^e world is the power of god to saue al that do beleue. Now let vs pray, &c.

¶ *The eight Lecture vpon the
5.6.7.8. verses, vnto: But we yet see, &c.*

- 5 *For he hath not put in subiectiō vnto the Angels the world to come, whereof we speake.*
- 6 *But one in a certeine place witnessed, saying: what is man, that thou shouldest be mindfull of him? or the sonne of man, that thou wouldest consider him?*
- 7 *Thou madest him a little inferiour to the Angels: thou crownedst him with glorie and honour. & hast set him aboue the workes of thy handes.*
- 8 *Thou hast put al thinge in subiection vnder his feete. And in that he hath put all things in subiection vnder him, he left nothing that should not be, &c.*



IN the last verse before the Apostle had said, that God gaue witnesse to the gospel of his sonne, with signes and wonders, and diuerse miracles and giftes of the holie Ghost, according to his owne will.

The words now y^e follow depend vpon these, as I iudge in this sense: According (I say) to his owne wil,
for

for god hath not put in the hands, no not of his angels, to dispense the riches of his new testament, to whom they will: but this is the glorie of his sonne, according to the propheties gon before of him: and therefore let vs carefully hearken vnto his word: So this is an other reason added vnto his exhortation. Now let vs examine his words, to se how this sēse is gathered of them. He beginneth; *For God hath not submitted to Angels, &c.* This word (*for*) rendreth euer a cause of y^e speech before: so that here we must needes so referre it: his last woordes were, *According to his owne will:* and why he said so, he sheweth: because God hathe not giuen it, no not to Angels y^e at their wil these graces should be dispensed, but only by the will of Christ. It followeth, *The world to come*, of which wee speake, whereof the Apostle hath spoken no man can doubt. Al his speech hath bene to bring vs vnder the rule & gouernement of Christ: then it is Christs kingdome which here he calleth *The world to come*: which is through y^e power of the spirite to renewe the world, to kill in vs the olde man with all his concupiscence, to quicken our soule and body into all righteousnesse, to vanquish sinne, death, hell, and to establishe vs in hope of perpetuall inheritance of the glorie of god. This did our Sauour Christ perfectly and fully accomplish in his owne person: & we by the same spirite, euerie one according to the mesure which he hath receiued, so he doth shew forth this victorie. Thus the Apostle, when hee had mentioned the giftes of Gods spirite, commeth into the speech of the kingdome

dome of Christ, which by the giftes of that spirite is set vp in vs, not according to the will of man, nor according to the will of Angels, but as it hath pleased God: & we if we will be partakers in it, let vs confesse and serue the Lord Iesu, for he giueth this blessing to whome he will.

It followeth: *But one testifieth in a certeine place: &c.* y^e honour of renuing of y^e worlde, which the Apostle before had denied to angels, now by plaine testimonie of the prophete, he proueth it to belong vnto Christ: & where he beginneth thus: *But one witnesseth in a certein place*, rather then naming y^e prophet, bothe the vnwoonted speech better expresseth the affection of his minde, inflamed with the loue of that whereof he spake: and it is more aunswerable with the words of the prophet, who not with vsual speech, but with a soudē exclamation saith: *What is man that thou art mindfull of him?* now touching this saying of Dauid, it is no doubte, but he spake it in extolling the goodnesse of God to all mankinde: both the wordes of the Psalme are plaine, in reckoning vp the benefites which appertine to all men: and here the Apostle expressely so vnderstandeth it, in the eight verse, where he saith: *But yet we see not al thinges subiect vnto him.* How then is it applied vnto Christ rightly, truly, and according to the prophets meaning? for one thing let vs learne (which I haue tolde you often) both of the Prophets and of their propheties, they had a continuall desire to see the dayes of Christ, and longed after the time of his appearance, more then the chased Hart doth long for

water brookes, or the faint and thirstie soule long² eth for meate and drinke, and therefore had a delight euen to speake of his comming, which they do often and with glorious wordes, touching their propheties: because they knew y^e al benefites which God gaue vnto man, he gaue them for Christs sake who was onely beloued: therefore both in setting out benefits receiued, and foretelling the blessings which God would surely bring vpon them, in their wordes they had respect to him, in whom al Gods promises were accomplished, and many times vttered such speeches, as could properly agree to no other but Christ alone, to whome alone was giuen, and by whome we were partakers of it: so that, though moſte of their propheties had a truth of the present time, & indident vnto themſelues, yet they are alſo truely and according to the prophets ſenſe applied vnto Christ, by whome al goodneſſe came vpon them and vs. So it is here in this prophesie of Dauid: the wordes then are true, and ſpoken of the ſtate of man as it was, but yet alſo are referred to Christ, because he is authour of it, & the only man to whome God gaue this excellent glorie, whiche we alſo haue, but through him: and that we may knowe thus the Prophet meant in deede, he added theſe words: *thou haſt made him a little while inferior to angels, thou haſt crowned him with honour & glory &c.* which fully & wholly agre to none but Christ. But of al this we ſhal haue occaſion to ſpeake more after. Thus we ſee how this prophesie is applied, out of which the Apoſtles ſecond argument of his exhortati-

hortation is this. In the preaching of the worde of Christ, God hath giuen vs his kingdome, and eternall life, a glorie which no Angel could bring vnto vs: how then shall we not moste iustly be condemned, if we contemne such a heauenlie blessing? God hath not made subiect to angels y^e world to come: the world present and the worlde to come. we do here consider as it were two worlds, the one past & made by Adam, which was ful of hatred, enuie, rebellion, sorrow, shame, sinne, death, & the bondage of the diuel: y^e other now restored by Christ, full of blessings, loue, obedience, honor, righteousness, life, & the fauour of God, not distinguishing these worlds by times, the one first, y^e other after: or making any change of heauē, earth, or any creature, for they stand both together in y^e light of the same sunn & moone, but as in man are two estates y^e one of Adam & natural, which is in death and condemnation, the other of Christ and by grace, which is in life & saluation, so they are called the old world and the new, which phraze is vsuall in the scripture often when God speaketh of sending his sonne, he saith thus: *Lo I wil create a new heauen, & a newe earth.* Isa. 65. 17 and. 66. Eia. 9. 6. And the 70: interpreters whom here the apostle followeth, they call our Sauour Christ y^e Father of y^e world to come, because I say of this restitution which he maketh in y^e world. And though y^e name properly be giuen to these daies in which the gospel is preached: yet the fruite & benefite was also before: neither were Abraham, Isaac, and Iacob, nor the other Patriarches and Prophets of the olde world: but they also saw in spirite the day of Christe, and

were then of his kingdome, onely the name is reserved to vs, because that blessing is now clearly revealed in perfect beautie, & Christe the author of it hath appeared as one of vs, and dwelt among vs in our owne nature. This world God hath not put in subiection to al Angels, that is, God hath not made his angels neither purchasers, nor dispensers, of this heauenlie treasure. It was neuer in their power to haue done this thing. In vaine wee shoulde looke for such blessing at their hands. If they should enter into this worke they would fall down vnder it, for it is not an Angell: but it is the Sonne of God that shall chaunge the worlde, whiche was in sinne and shame, to fashion it a new, into righteousnesse and glorie.

This is a very good place out of which we may learne how to knowe our selues, and all other creatures, & how to giue vnto Christ his own honor, for seeing the world to come noteth all the restitution which is by Christ, the full chaunge of all that euer was by sinne, and therefore named World, because we shoulde assuredly knowe there is nothing excepted: if then no parte of this worlde be subiect to any creature, and if it be Gods eternall counsell that it should neuer be submitted to any, no not to Angelles: in whome else can we trust, or in what other thing can wee put confidence, to haue any parte of this wrought for vs? We are all as our fathers were, men by nature of the olde worlde, our bodies and mindes full of sinne, holden vnder the condemnation of the diuell, all creatures against vs
and

and God him selfe hating vs, no way to renewe our age, no man to chaunge our state, no Angel, but God hath giuen it to Christ alone. Wil I say, that I can alter mine own wil, to make it couet goodnes? Or put power into the members of my bodie to serue righteousnesse? Or do the things in which is any merite to eternal life? Or purchase againe Gods fauour which was remoued from me? If I wil boast of any of these, I speake too proud words for either man or Angel, and say that this seconde worlde is made subiect vnto me: all good will, all righteousnesse, al merite, al pleasure in heavenly things, al reconciliation, all victorie ouer death, al loue of God, all hope, to be short, all that is good, and all ioy of spirit is of this new world whereof Christ is king. And whosoever shall thinke, that any power of these things is in himself, he is puffed vp into pride of heart, such as an Angel of Heauen shoulde not beare unpunished, for not vnto Angels, but vnto Christ these things are giuen. What can we now thinke of these men, that tel vs, the sacraments giue vs grace, the masse is propitiatorie for our sinnes, our submitting our selues to the Church of Rome shall saue vs, the Pope, if we follow him, he cannot erre, Crosses, Bells, Candel, Holie water, Vestments, Pilgrimage, Pardons, Reliques, euerie one hath his vertue, the number of Prayers hath his measure of reward, flesh or fishe it hath his holines according to his time. These men, and al the louers of their Gospell, which take away from Christ the only rule of the world wherof we speake, & put it

in subiection to fleshe and bloud, and the elements of the world: what shall we say of them? Shall we beleue them? Or shall they prosper? Nay, they haue plowed wickednesse, and they shall reape iniquitie: they haue wandred in errour, and they shal eate the fruite of lyes.

Now, if this be so, that all fleshe hath no goodnesse in it: y^e al his wisedome and trauell can renue no whit of y^e lost worlde, or bring any light into horror and darknesse, but all is of Christ: what shall we yet do with wordes of louder blasphemie, whiche they call workes of supererogation? What shal we doe with the Pope him selfe, who by generall voice of all his Church, is sayd that he can dispense the aboundance of merites whiche were in the virgin Marie and in all Saints, by his bulles, to applie them *Confessis & contritis*, y^e they shall haue dayes of pardon as manie as he will number? Are they ashamed of these thinges? Nay, they are not ashamed: but euen now they send vs ouer whole volumes to shewe the fruite of pardons how good they are, & of late haue sent vs a Bul, that we should haue experience how they holde this doctrine.

And what shall we say of suche a one? Surely (dearely beloued) euen as the Prophet sayth of the people of Israel: *His fornications are in his sight, & his adulteries are betweene his breasts*: So his vncleannesse is manifest to all the world, and his marke is in his foreheade, that he mighte be knownen to be Antichrist.

And you (dearely beloued) when you talke
with

with your friendes, who are not yet perswaded in y^e religion of Christe, when they thinke that we haue free wil or we may deserue by our works, or Lent and fasting dayes are holie, or flesh or fish do please God, or the signe of the crosse is good, or censing and Musicke stirre vpp̄ deuotion: or any suche thing.

Doe but aske of them whether they thinke obedience, loue, deuotion, forgivensse of sinnes, puritie, life, grace, and such other fruites of Gods spirite and his mercie: aske (I say) whether they thinke them works of the old world corrupt by Adam, or of the new restored by Christe? If they be of the new, God hath not giuen them, neither to our prayers, nor fasting, nor working, nor day, nor time, nor meat, nor crosse, nor musick, nor belles: to be short, no not to Angels, but to Christ alone, to be dispensed according to his will. If thou were as good as an Angell, or thy meate as good Manna that fell from Heauen, or thy garments as precious as Aarons Ephod, or thy censinges as sweete as the perfume of all the Tabernacle, or the dayes that thou keptst were as honourable as the day in which Christ arose againe from the dead: yet neither thou nor thy garmentes, nor thy meate, nor thy dayes, can set one of thy feete in this world we speake of: it is the kingdome of Christ, and he hath done it alone, according here as this prophesie is plaine and manifest.

Now followeth this prophesie, *What is man that thou art mindfull of him?* By these wordes the Apostle pro-

ueth this kingdome of Christ both properly & of right to be his, and also by faith through Gods spirite giuen vnto vs in our Sauour Christ: they haue this sence: Was not thy glorie greate inough (O Lord) in the worke of thy hands, but y thou shouldest giue thy sonne to be made man, in whom our nature should be so exalted, that al power should be giuen to him in Heauen and in earth, who by his death should abolish all enimitie against man, that he might be crowned with glorie and Maiestie, & haue eternall life in his owne hand? And al this according to the verie sence of the prophet, and therefore here alledged, as in deed it was, to be a prophesie of our sauiour Christ. Of vs also it is ment thus. The prophet considering both the great maiestie of God appearing in his works, and the base and low estate of a frail man, y such a God of so great a maiestie, should haue any respect of a fraile and wretched man, he could not but thus humble himselfe: *What is man (O Lorde) that thou shouldest regarde him?* Suche thoughtes (dearly beloued) let vs haue, and with such secret counsels let vs nourish our faith. This is the meditation to which we are called in al the woorkes of God, and for this cause God hath giuen vnto vs harts of men, ful of reason & iudgement, that we should rightly consider of al his creatures. When we see y heauens, we cannot choose but confesse before them, it was not the hande of man that set them vp so high. We knowe the shining light of the sunne, it is not giuen vnto it from earth or earthly thing, we are sure y earth is round: our

Meditation
on in the
woorkes of
God.

our own trauell hath found it so,& our eyes do see
the sonne doth cōpasse it about: then what strēgth
of the world can make it stand in this wide empty
space compassed with the firmament? The sea that
is so great & violent, who can stop y proud waues
of it, or make it keepe his course to rise or fall? The
deuil may for a while dull our hearts that we may
be made like the horse & mule in whom is no vn-
derstanding, & thinke of chance & fortune, & we
can not tell what, so that for all these works we be
neuer the better: but if the power of the deuill bee
brokē, and we be carried out of the darknes that he
hath scattered before vs, our heartes shall see & feelee Psal. 19.1
it, and our tonges will confesse: *The heauens declare
the glorie of God, and the firmament sheweth his handie
work.* And not onely in these things which before
the simplest eyes are greate and meruelous, but
in euery thing we shal learn wisdom. When we
see the constancie y god keepeth with the day and
night, which haue their course for euer, we will see
much more the certeinty of his counsel, and the as-
sured couenāt that he hath made with his childrē.
When we see howe he cloatheth y flowers of the
fieldes, and feedeth the young birdes that call vpon
him: much more wee will knowe that he will not
leauē his electe in their infirmities, but will cloa-
the their nakednesse, and minister foode vnto
them.

And to be short, in all things we shal be holde the
goodnesse of god: and as the Prophet Dauid here
doth, aboue all workes, wee shall acknowledge his

goodnesse toward man, whom alone he careth for
 aboute all other: and whome alone hee hath made
 ruler ouer all his creatures: with which thoughtes
 wisely conceiued, it is vnpossible but wee should
 be stirred vp with thankfulnessse, and with all our
 power shew forth his praise, who hath had so great
 mercie vpon vs.

It followeth: *Thou hast made him a little while infe-
 rior to Angels.* In these words the Prophet breaketh
 vp this praise of Christ, with an acknowledgment
 of his present state in earth, that if one should think:
 Where is all this glorie? Where is this honour he
 speaketh of? Was not his life in much affliction?
 Least any should be offended with this cogitation
 he preuenteth it thus, as if hee had saide: And thy
 sonne (O Lord) whom thou hast exalted so high-
 ly, and giuen vs this glory through him, wee con-
 fesse thou didst abase him, & madest him a while
 inferiour to thine Angels, and gauest him vp vnto
 death for thy peoples finnes: but thou diddest raise
 him again, and gauest him honour and victorie o-
 uer death and sinne. The prophet Esai, in the like
 purpose doth notably set out this greate humbling
 of our Sauour Christ, not onely beneath Angels,
 but beneath the lowest condition of all men: and
 after sheweth how God would raise him vp again
 aboute all his enemies, that no man should be offen-
 ded at his crosse. And in this we learne, y in deede
 he had experience of euil, he was in deed abased, in
 deede bare our finnes in his bodie, and was truly
 broken for our transgressions: that in the feling of
 his

Esai. 53. 2.

his sorrowe, we might the more sensiblie see what was all his loue towards vs. And for as muche as y^e glorie here spoken of, is ours, as we be members of Iesu Christ, to whom it is giuen: we learne here so to loke for this glorie, euē as our sauour Christ hath attained vnto it before vs. God humbled him vnto a lowe degree, that he mighte exalte him, our life must bee as his, we must suffer with him, y^e we may come vnto his glorie. Without him wee are born in anger, in him we be recōiled through many afflictions. He that liketh not thus to go vnto glorie, hee may lye downe againe in his shame, where Christ did finde him, and make the worlde witnesse of his vnspeakable follie. And he that will murmur against these afflictions in this way of life which are no other then Christe himselfe did suffer, a thousand-folde more then he hath left them for vs, let him leaue his redeemer, and dwel againe in the bondage of death, that the angels may beare witnesse of an vnthankfull wretch. Psal. 119. 1.

But we (dearely beloued) as many as glorie in the crosse of Christ, we must reioyce in afflictions, and thinke the reproche of Christe more honourable then any ornaments of Golde and siluer. Let vs comfort our selfe in this, that though Christ were humbled, & our heartie desire is to beare the yoke with him: yet his oppressours line not cuer. The scripture saith: it is but a very little while, that thus thou hast made him lower thē Angels: euē so are al our troubles, as a cloude that is blowen away, or as the dark night against the appearance of y^e Sun, Afflictions
are but a
while.
a verie

1. Cor. 4. 17
1. Pet. 1. 6,

a verie litle while and they are no more. We may call it as Paul did, the momentanie lightnesse of this affectiō: or as Peter did, a little while now we are made sorrowfull: or as the prophet Dauid did, Heauines may endure for a night: euē so it is with vs all, and what so euer our troubles be, many in number, great in weight, grieuous in circumstance why shoulde wee murmur? The Sunne that shineth, giueth a salue vnto them: the day that vanisheth, drieth vp the wound, & in a verie litle while it is quite forgotten. A blessed medicine, that neither al Apothecaries can make worse with druggs, nor all tyrants can keepe it away with prisons nor all frowardnesse of the patient can make it of lesse vertue: but all afflictions, whatsoeuer they be, they are healed with this: if we be humbled with Christ a verie litle while, all is cured. If this bee not ynough to prepare our harts to tribulation, that they are our leaders to a perpetual ioy: nor this ynough, that Christ hath tasted of them all before vs, & we shall bee like vnto him: yet this is ynough, euen for a froward man, y though al troubles do come vpon vs: yet a verie litle while, & they are al consumed.

This is the goodnesse of god toward his church, he would not lengthen the dayes of their life, into many hundred yeeres, as he did at the firste, when his Church had greater peace: for if now we had suche liues, it is vnspeakable, what shoulde be the oppressiō of the Godlie, what tyrannie of the wicked. How would they swell in pride, and tread

tread y godly vnder foote, if they should liue many hundred yeres that now do hate vs to death & beyond death, shewing crueltie to our bones and ashes, when their owne feete stande at the graues mouth, and the earth is ready to swallow them vp? Howe would the mightie men make vs labourer out al the strength of our body? the couetous men make vs pine with hunger? the ambitious men powre contempt & shame vpon vs? if nowe, since their minde is so fraught with malice, their bodies had also strength of a thousand yeres. But a short & fraile life is such a bridle in their iawes to pul them back, and death such a tyrant ouer them to appall their courage, that they haue no hart to do as they would: & yet if they do rage as mad men, not seeing their end, yet God hath had mercie vppon vs, turning their plague into our blessing, and hath giuen vs but a short life least we shoulde mourne too long: so that whatsoeuer temptations we fal into, yet but a verie little while, and the Lord will deliuer vs from euill: and all our troubles haue but a small reckoning, to the hinderance of our glorie. For it is but a while here that God hath made vs inferiour to Angels.

It followeth: *Thou hast crowned him with glorie and honour, thou hast set him ouer the workes of thine hands, thou hast put all things in subiection vnder his fete.* In al these words we learn y exceding honor vnto whiche god hath raised his sonne Christ. To be crowned with glorie & honour, is to haue y excellencie of all dignitie giuen vnto hin, as the words following

Al things
in subiection
vnto
man.

ing in the Apostle, doe plainely expound it, where he sayth: In that he put all thinges in subiection vnder him, he left nothing not subiect vnto him. And in this, according to the prophet, we must see our owne dignitie also as we are Christes: for this honour is not the natural mans, as al the miseries of our life can testifie: but it is his that seeth himselfe to be Christes: that can say as S. Paule sayth, *I liue not now, but Christ liueth in me*: ouer such a one y^e prouidence of God watcheth, the Angelles pitch their tents about him, and he seeth greate securitie in all his wayes. Though the mountaines were moued, or the seas did make a noyse, yet the name of the Lord is his strong tower, & he shall not be moued: for God who hath made him Lorde of all, maketh that all thinges worke to him for the best: if at any time he seeme afflicted to the worlde, it is but as a shew or visard that seemeth feareful, when the mild face of a man is vnderneath: so these are but apperances without, of a litle mourning, when within is nothing but a perpetuall ioy of the holie ghost. Sainct Paul against those that are too much troubled to behold our sufferings, he saith thus: (I grant you) we are wrung, but we are not crushed in peeces: we are troubled, but not at our wits end: we are persecuted, but not forsaken: we are cast downe, but we are not killed: as if the Apostle should haue said vnto them: O, you think vs in great bondage, but our freedome is more then you are ware of. And in an other place he notably setteth out these afflictions of the godly, which the world thinketh

2. Co. 4. 8.

to be so great, that men shrinke backe, and dare not
looke on them: I will tell you saith Saint Paule,
we are as contemned persons, but in deede honou-
rable: as dying, but in deede aliue: as men chastis-
fed, but there is no death neere vs: lamenting, but
in deede perpetuallie reioysing: as poore men, but ^{2.Co.6.9.}
in deede we make many other rich: like men that
had nothing, but in deede all the world is ours. So
wee see how this is true in vs, euen now by faith,
and after this in full perfourmaunce of our inheri-
taunce with Christe, in the resurrection of the iust:
and thus, euen in outward thinges we are partakers
of Christs kingdome, so that nothing can hurt vs.
Now touching the inward thinges, that is a freedom
of conscience aboue all thinges: this we know, if we
be ingrafted into the bodie of Christ, we be his: he
liueth in vs: his victorie ouer all is ours: we see it
by faith, & all thing is in subiection vnder our feet.
Paule, Apollo, Cephas, thinges present, thinges to
come, life, death, the world it self, al is ours, the faith
of Christe exalteth vs, & hath made vs higher then
the heauens. In heauen and in earth wee haue no
Lord, but the Lord Iesus, & al thinges are vnder his
feet, our faith hath made vs one with him, we are
his, & al is ours: and no man can now beare rule o-
uer our faith, except he will beare rule ouer Christ:
by faith we are one with him, his power is ours, we
reigne with him, wee are risen with him, and the
world hath no more power ouer vs, will one come
to vs, & forbid vs flesh, forbid vs whitmeat, com-
mand vs fish: heare it not, it is y^e doctrine of diuels.

I speak not now of ciuil choyce of meates, drinks, apparel, &c. We be Christs, and al meates are ours. Will he say, this garment is holy, this day is fasting, this relique is to be honoured, this order is religious, this crosse is defensiuē against the deuill, this Cake is thy Sauour, this masse is propitiatorie, this work is meritorious, this Pope is thy lawgiuer, this church of Rome is the warrant of thy faith: what shal we say to such swine that lye wallowing in myre, and seeke for righteousness in dounge and clay, when Christe the sonne of God hath oflered vs his righteousness? What shall we thinke of suche seruile men, who will leade vs into bondage of euerie trifle, whom Christ hath made rulers ouer all the worlde? For what is it else to make me in bondage of things, then to bring mee in feare of them? I may not touch them, I may not eate them, I may not vse them: that will make mee holie, this will defile me, and such like. Is this the

TIT. I. 15 voice of Paul? *To the cleane all things are cleane?* Is it y^e voice of Christ? *That which entreth in at the mouth defileth not the man.* Is this the voice of the Apostle

Matt. 15. 11. in another place? *You be bought with a price, bee not the*

1 Cor. 6. 20 *seruants of men.* No (dearely beloued) if wee haue faith, and be of Christ, God our heauenly father hath giuen vs his own son, sure with him he hath giuen vs all things, we haue receiued the libertie of the children of God: & the conscience of a Christian man is no more in the power of all the world, but that is onely sinne vnto him which is y^e breach

1 Iohn. 3. 4

of the lawe of God. Nowe, sith this is the state of a

Christian

Christian man, and thus all things are in subiection vnder his feete, we see easilie vpon what ground our sauour Christ said: that *The kingdome of heauen is like vnto a precious stone, which if a man finde, he will sell all that he hath to buy it:* for all other riches, of all dominions, they haue their measure, only this treasure is infinite, & hath al things vnder it. Now let euerie man boast him selfe as he will, some of chariots, some of horses, some of one thing, some of another: but thou, if thou wilt haue perfect ioy, boast thy self of a Christian heart. Neither the gorgeous chambers of any princes palace, nor the riche iuel-houses of the earth are comparable in glorie vnto this, for what is it to be garnished with golde, and siluer, and vaine sightes of a corruptible eye, which in time consume, and the rust and canker fret them away? But in thine heart which Christ hath sanctified, there is greater treasure then this. If thou loke vpon the earth, thine eies are cleare to see from East to West, and al is thine, the stones in the streete are at league with thee, and the beastes of the field are at peace with thee. Let all the tyrants in the earth lift vp their handes against thee, they shall not finde any thing vnder heauen to doe thee hurt: all creatures ate sworne to thy safetic, and it is not possible for man to breake their faithfulnessse: they can doe nothing vnto thee but good. Looke also without y boundes and compasse of Heauen and Earth, and with pure eyes thou seest greater things then these: thou seest hell abolished, death troaden vnder feete, the first sorrow cast out into shame, Saints &

The heart
of man is
the richest
of all trea-
sures.

Angels are in thy sight, immortalitie hath lengthened thy daies, & the glorie of God is before thee in a glasse. He that can build thee such an other tabernacle, let him be thy God: & wher else thou findest such treasure, there settle thy hart: or if this only be the greatest, reioice only in this: and pray for a sincere faith, that thou mayest in deed see it, and haue thy soule knit vnseperably vnto it: that thou mayst greatly despise all other thinges, & say as the Prophet Dauid said: *What is man that thou art mindfull of him?* And thus far at this time. Now let vs pray, &c.

*The ninth Lecture vppon part of
the 8. 9. & .10. verses.*

8. *But we yet see not all things subdued vnto him.*
9. *But wee see Iesus crowned with glorie and honour, which was made a litle inferiour to the Angels, through the suffering of death, that by Gods grace he might taste death for all men.*
10. *For it became him, for whome are all these thinges, and by whome are all these thinges: seeing that he brought many children vnto glorie, that he should consecrate the Prince of their saluation through afflictions.*



Told you at the beginning, that the Apostle in y first and second chapter, setteth purposely out y person of Christ; howe he is God and man: how he set out his Godhead in the first chapter you hearde:

vnto

vnto which hee addeth this earnest exhortation in the beginning of this chapter, wherof also we haue already spoken.

Nowe, in these wordes, which wee haue read, he beginneth the other part of his purpose, to teach, that our Sauour Christe is perfecte man : and taketh his occasion of the texte before alledged, which he applyed vnto Christe as cheefe and principall, though it be meant also of all men: for when he had so highly magnified man : in consideration of mans present state, a doubt is streight moued: How can this be, sith we see not these thinges yet subiect vnto him?

To this the Apostle aunswereth, that it is alreadie accomplished in our Sauour Christe, who is become man for our sakes, and through death hath gotten this glorie for vs: so heere is a full declaration how this prophesie alledged, is verified in man: and a preparation to teach more at large, how Christ is perfect man. In the wordes of this eighth verse: *But nowe wee see not yet all thinges subiect vnto him:* he moueth the doubt, which is easily made againste that Scripture, which so highly extolled man, and aunswereth thus vnto it. In deed I graunt al things are not yet thus subiect vnto man, but yet in Christe we see this alreadie accomplished: for wee haue seene him made lower than Aungelles, and yet againe exalted, and crowned with glorie and honoure, euen as him selfe is witnesse: *All power is giuen mee in Heauen, and in Earth:* and so hee is risen from the deade, that death hath no

more power ouer him for euer: who beeing made man for vs, in him it is accomplished, that man is ruler ouer all the workes of God now in parte, and after this fullie, when our base bodies shalbe chaunged & made glorious. In this we see, how he cometh to speake of y^e manhod of our sauour Christ which after he declareth more at large. *For the suffering of death*: some translate this, *Through the suffering of death*, as shewing the cause, why God exalted him: but neither is that so pertinent to the Apostles purpose, nor his words doe so signifie: but thus: *for the suffering of death*, that is, to the end he might suffer death. So he sheweth the cause why Christ was made lower then Angels, & that is, because he might die: for otherwise, in the maiestie of his Godhead, all death, and all corruptional before him, & nothing can stand in his sight but life, glorie and immortalitie: therefore, to the end that that immortalitie and glorie of GOD might dye, and death might come vnto him, it must needes be that he should be humbled beneath Angels.

In the words that followe: *That by Gods grace he might tast of death for all men*: he sheweth here y^e cause why he died. As this was the cause of abasing him, that he might dye: so this was y^e cause of his death that he might dye for vs, that is, that he might take our death vpon him, & so by him we might be deliuered from it. Where he saith, *By the grace of God*: he sheweth that it was the free loue of GOD, that gaue his sonne vnto vs, no desert on our behalfe: but when wee soughte not after him, then he offered

offered him selfe vnto vs : and when we sate (as the prophet saith) in darknesse, and in the shadowe of death, then a great light rose vp vnto vs: to this end that we whiche are the Gentiles might praise God for his mercy. And where it is said: *that he might taste of death*, he calleth heere *To taste of death*, to haue in deede sense and feeling of the paines, not diminishing the passion, as a thing lightly touched: but warranting the bitterness and al the sorrowe of it, euen to the bottome of the graue, and death to be tasted and felt in deed: and saying, *For all*: he meaneth not by (*All*) good or bad, whosoever they be: but as Saint Iohn plainly expoundeth it: *God gaue his sonne to die, to the end that al that beleue should not perishe but haue life euerlasting.* So our Sauour Christ saith:

Iohn. 3.

Al that beleuee are baptised shalbe saved. So thus farr the apostle hath taught plainly, both how the former prophesie is accomplished in Christ, and is verified in euerie one of vs: and he hath aptly begun to teach this doctrine, that our Sauour Christe is perfect man, which in this Chapter (I said) was his especiall purpose. Now, touching this great excellencie of man, whereof the Apostle hath spoken, & howe we bee made partakers of it, a little further weigh it.

Mat. 28. 19

He hath spoken greate and meruellous thinges, euen as the Prophet had saide: *Meruellous things are spoken of thee, thou Cstie of God.*

Psal. 87. 3.

There is neither sunne or Moone, sea nor land, gold nor siluer, meate nor drinke, no elementes of the worlde, no obseruations of Moses lawe, no tra-

ditions of men, that is euer man, but man ruleth al,
 and all is vnder his feete. Here streight way, both
 Iewe & Gentile saith: These be in deed golden pro-
 mises, but where are these honourable personages
 you speake of? Are not we as our fathers were, and
 doth not death deuour vs? To this the Apostle an-
 swereth: I graunt we do not yet see with our eyes,
 how these things are; but I say againe, our eyes are
 no iudges in this case: The glory is not earthly, and
 y^e kingdom is not of this world whereof we speak;
 but the riches spirituall, and of the spirituall man
 they are discerned. Know thy selfe, y^e by faith thou
 art Christes, and he thine: that he died for thee, and
 thou liuest by him: that thou art flesh of his fleshe,
 bone of his bone, a member of his bodie, and what
 focuer is his, is thine: haue this faith, & nowe come
 and see, and thou shalte see all the glorie of the
 worlde lesse than the glorie of suche a man: for
 thou seest Christe humbled in deede once, that hee
 might suffer death, but euen then, when he was in
 the shape of a seruant, thou sawest him full of grace
 & trueth, euen as the only begotten sonne of God:
 thou sawest him soft of speache, but of meruellous
 wisdom: plaine in teaching, but full of grace and
 power: simple in countenance, but of an inuinci-
 ble courage: of low degree, but of excellent power:
 of no account among men, but great in miracles, at
 which man was astonished.

Thus thou hast scene Christ, euen when he was
 lowest, highly exalted: that thou haste no good
 cause to reason against thy dignitie, though thine
 eye

eye see not, euen in this time, al thinges subiect vnto thee: but see further into our sauiour Christ, and thou shalt see more of thine owne honour.

Thou hast seene him in thy fleshe raysted from the dead, and in thy nature ascended into Heauen, that man in his person might be crowned with glory and honour. We haue seen him cary our fleshe into the presence of God his father: & it is no more possible to take this glorie from vs, as many as bee one with him, then it is possible to pul away againe his personal humanitie from the person of his godhead. This I see in Christ, and know it in my selfe. And what though yet a while the outward man be grieved? Thou foole, that which thou sowest, it reuiueth not againe, except it first die: a litle corne of wheate, it cannot haue vertue to becoe thirtie fourtie times better then it was, being multiplied to so many, al as good as it selfe, & bringing beside fruitfull increase of strawe and chaffe, except it firste bee cast into y ground & dye. And how shouldest thou haue a chage, but if thou be first corrupt? And how much art thou better then a graine of corne, y thou mightest surely know whē through corruptiō thou shalt come into incorruption, that thy glorie shalbe then vnspekable, & al things shal serue thee to make thy life infinitely blessed more than it is. Thy hope now, if thou couldst inlarge it a thousand folde, yet it shuld be greter then y canst imagine: & thy faith, if it could comprehend more assurance of immortallitie, than the eie doth of the light of the sunne, yet y shalt find y fruite of it aboue al thy thoughts.

1. Co. 15. 36

This thou seest, if thou see Christe: and this thou knowest to be thine, if y^e knowe thy selfe to be one with him. And for thy sins, howsoeuer they cleaue vnto thy bones, hate them as thou hatest hell: for from thence they are, and the diuel worketh them, but care not for them: for though they were heauie in weight and manie in number, what then? thou haste thy hope, not in thine owne person, but in the bodie of Christ, into which thou art grafted, and in whiche there is no spot nor blemishe, but perfect righteousnesse, euen before God: and in him as all other thinges, so sinne also is put vnder thy feete, & thou art ruler ouer it. And thus farr of the doctrine of the Apostle here taught vs, in this his Exhortation.

Nowe let vs returne to his other purpose, how he teacheth the humanitie of our Sauour Christe: the first reason whereof is in these wordes: *That he might tast of death for all.* For, as to the end he might suffer death, it was necessarie he should be humbled because death else could not come into his presēce: so suffering death, that man might be deliuered by that death, it was necessarie that he himselfe should be man, for so were the iust iudgements of God: he gaue man a law & pronounced a curse to him that brake it, therefore whē we had al trespassed we were fallen into the punishment of our sinne: for y^e threatnings of God are not as y^e wordes of a man that can alter, or by some intercession that they can be mitigated: but with god there is no change nor shadow of chaunge: that which with him is once purposed was

was euer decreed, and his words are not weake, but what he hath threatned, if we fall into his hands, all the creatures of the worlde haue no helpe for thee: So that this being decreed of God: *Cursed is he that abideth not in all things written in this booke*: all people must nedes say, *Amē*: And, *The soule that sinneth must needes dye*: redemption from this there is none to be looked for, but by suffering of it: for y^e lord had spoken, and it must be done: so our Sauour Christ, sith he woulde deliuer vs, hee must bee made man like vnto vs, and in our nature dye the death.

Deut. 27.

Our sinnes are not imputed vnto vs, but they were imputed ynto him. The punishment of them is forgiuen vs, but it was not forgiuen him. Righteousnesse is freely giuen vs, but it was not freely giuen him. He obeyed the lawe of his father euery jot and euerie tittle, that he might fulfill all righteousness. Hee bare the condemnation of hell and death, that he might abolish it. He tooke vpon him the guiltinesse of our sinnes, and bare them in his owne bodie, that he might paye them vppon his crosse. When it pleased God our heavenly father of his greates mercie, to accept the obedience of his lawe for our perfecte righteousness, and to giue vnto it the recompence of eternall life: and when it pleased God to accept this for a full punishment of all the sinnes of man, if any man could be found to beare it beefore God and ouercome it, our Sauour Christ craued no more but this: the residue he perfourmed all in his owne bodie, and by his eternall spirit ouercame it: so that in him is life, in him is

K.v.

righte-

righteousnesse, in him is immortalitie, in him is y reconciled good will of God, and that excellent wisdom which hath made vs by faith one with him, the same hath made vs partakers of al his honour & glory. Thus we see with what necessity we are constrained to acknowledge the humanitie of our sauiour Christ, & why he must needs be made man. It followeth now in the tenth verse: *For it became him for whom are al things, &c.* The apostle now goeth forward, teaching more largely this doctrine of the humanitie of our sauiour Christ: and first he taketh away the offence of it, then setteth downe manifest reason to proue it. Touching the offence, we can not denie, but many thoughts and cogitations arise in a carnall man, when he considereth the sonne of God to take flesh of the virgin Marie, to be made man in al likenes vnto vs, except sinne, to hunger, to thirst, to suffer all that he suffered: wee would think this misterie verie straunge, if we had no more wisdom but of the hart of man to meditate in it. And therefore to stop all such offences, & vtterly to take away all the tentations of y deuil touching the incarnation & suffering of Christ, he saith thus: *For it became him for who are al things, & by whom are all things.* An excellent saying, and able to bring in obedience vnto god, al y thoughts of man. All things serue for gods glory, & al things are according to his will: hee hath so decreed, and this was best in his eyes: Who will reason against it? It followeth: *When he would bring many children into glorie, to consecrate the Prince of their saluation through*

through afflictions. In these words the apostle setteth down, what was this decree of God, y from henceforth all mouthes might bee stopped, and no man should haue iust offence in the crosse of Christ. Beside this, in these woordes we may gather an argument also for y humanility of our Sauour Christ, which is, this: God decreed to bring man to glorie through afflictions, but our sauiour Christ entred into his glorie, therefore hee was also perfect man. A necessarie & sure cōclusion in the Schoole of diuinitie, where we strīue not about woordes. These words: *Many children*: meaning all the elect, haue respect vnto these: *The Prince of their saluation*, meaning Christ: for in that he is called their chiefe leader into life, it is witnessed, that he is one in nature with the residue, a brother among all the children, whom the other might follow: so these words, *To bring into glorie*, haue respect to the other after, *To consecrate by afflictions*: so that the decree of God, was, to make such a way of life, in which his children by many afflictions should be made meete for an inheritance of glorie, which way, according to the will of his father, our Sauour Christ hath gon, that he might be knowne to be man: and the author of our saluation. And so we see the argumēt, whereof we spake, why our Sauour Christe was man, and submitted vnto death.

Nowe let vs further marke, what we may profitable learne in this verse.

First, where it is said: *It be seemed him, for whome are all things, &c.*

Let

Let vs learne in all things, whereof our harts can consider, to make this vnto vs a sure principle of all trueth, equitie, goodnesse: that so it was decreed of God. Howe farre so euer we decline from this, to thinke it either straunge or any other thing better, so farre we fall into all vnrighteousnesse, vntrueth, and sinne, being seduced with the corruption of our owne hearts. Let vs hold this then with an vnchangeable purpose: if it be once reuealed, this is the decree of God. Bring down the hautinesse of thine owne thoughts, and humble thy minde and vnderstanding to acknowledge al counsell, wisdom and iustice to bee in Gods ordinance: and if any thing seeme better vnto thee, confesse the hardenes of thy heart, and say with the prophet Dauid: *This is my sinne*: further reasoning then this is all of euil, & whosoever presumeth to dispute more, he shalbe ouerthrowen at the last in his owne folly, and giue glorie vnto God in his owne destruction.

The Apostle here to take away all foolish questions and superfluous, about the humanitie of our Sauiour Christ, with this one word he stoppeth y^e mouthes of all proud men: So the Lorde appointed, so it seemed good vnto the Lord. Such humility as this was in Moses, when he maketh his long exhortation to the people of Israel, and foretelleth them, that when they shall forget the Lord, & despise his statuts, the wrath of God shall wax hot against them, & he wil bring vpon them euery curse y^e is written in the lawe, euen so doing with them, as hee did with the nations that were before them:
which

which wonderfull iudgements of God vppon his
 owne people, shoulde make the worlde amased:
 wherof yet lest any man should curiously dispute,
 Moses addeth: The secret things belong to y lord
 our God, but the thinges reuealed belong vnto vs
 & to our children for euer: As it he had said: These
 are the ordinances of God, let vs walke in them: if
 we transgresse, the punishmēt of our sinne is before
 vs: further we shall dispute in vaine, y secret things
 belong vnto the Lord our God, & his iudgements
 cannot be seatched out: Such an humble confessi-
 on was in the prophet Dauid, in his great persecu-
 tions & troubles wherein (no doubt) al his sorrow
 was not for the sonne of Isaie, he woulde not haue
 made such complaintes and cryes for the fall of a
 fraile man: but he knew the promises that God had
 made vnto him, & all his faith how it rested vpon
 them, so that all his foundations seemed to bee cast
 downe and it shooke his hart and reines to see the
 strength and rage of his enemies, and him selfe as a
 dead dogge in Israel, that is, a man without any ac-
 compt or reckoning: yet notwithstanding all this,
 though his owne wisedome had failed neuer so
 much, yet he saith: *I should be dumbe, and not open my*
mouthe: for thou O Lord doest it: Howsoeuer, his
 owne witt was turned vpsidowne, that he saw no-
 thing howe things coulde come to passe, yet he ac-
 knowledgeth his sinne, that is, his follie, his igno-
 rance, his infidelitie, if he should not confesse all y
 God did, it was best and the next way to bring all
 his purposes to passe.

Deu. 29. 29

II. COR. 1

Psal. 39. 9

The

The Prophet Ieremie being vitterly amased, what it should meane that the way of the wicked did stil prosper, or why they liued all in welth, that did rebelliously transgresse, why God planted them, to make them take roote and to bring foorth fruit: as he was astonished at this worke, and spake foorth the thoughts of his hart, yet first he acknowledged his owne ignorance, casting down the thoughts of his own reason, and said: *O lord, if I dispute with thee, thou art righteous.*

Ierem. 12.

It was a redie bridle to the holy Prophet to rule all his thoughts, to say, The Lord hath done it, let vs holde our peace.

And an excellent example of this humilitie, is our Sauour Christ him selfe, to teache vs modestie, that are but men: for he, who so loued the people of Israel, that he wept ouer their Citie, when they would not repent, prayed for the, when they houg him on the crosse, gaue his life for them, when they had cast him off and would none of his saluation, he that had this vnchangeable loue to his brethren, flesh of his flesh, and bone of his bone: yet when he called his humane thoughts to the consideration of the decree of god, he humbled himself, changed his affections, reioyced in other thoughts, and said: *I thanke thee, O father, that thou hast hid these*

Luc. 10. 21.

things from the wise and prudent, & hast reuealed them vnto little ones. When he saw he was sent their minister for the truth of God, to confirme ypromises made vnto their Fathers, hee had no other longing but how to winne them: when he saw an o-

ther

ther counsell of God, that they were not all Israel which were of Israel, he knew this was best, reioyced in spirit, gaue glorie vnto God, and would not reason of his vnsearchable iudgements. Who is he now, or of what wisedome, that dare dispute against the counsell of God? Are we greater then Moses, wiser then the Prophets, or higher then our sauour Christ? Or haue all these held their peace at Gods works, y we should reaso against them? Let vs then rule our selues, or rather let vs bee ruled of the lord, that we may say as the Apostle saide, and this may be reaso of al our beleefe: So the lord hath thought good. A place much like vnto this, is in the 24. of Luke: whe y two disciples y went to Emaus marueled exceedingly at al the things that had hap-
pened vnto Christ, so that their faith began to faile them: thus our sauour Christe reprooueth them, & all the reasoning that was within them: *O fooles, & slowe of heart to beleene all that the prophets haue spoken:* must not Christ needs suffer these things & so enter into glorie? He referreth them first to the prophets, to know that this was the decree of god: but then layeth a necessitie vppon the perfourmance of his worde, that it must needes be so. And if that be not onely good, onely iust, onely wise in our sight that are but men, let vs not boast, there is no cause in this world of our misliking: but because wee be fooles, & slowe of heart to beleene. And thus farre the thing it selfe speaketh, howe meete it is for vs to humble our selues vnder all the ordinances of God.

Luk. 24. 16

It

It followeth in the apostle: *For whom are all things, & by whom are all things*: this is a singuler reason, why we should be obedient, and aske none account of al the doings of the Lorde. Is man afflicted? Why should he not be so? The lord hath done it, and for the Lord he was made. Are the reprobate ordeined to destruction? Why should they not? The lord so ordeined it, and for the lord they were made. Are the elect freely saued? Why should they not? The Lord hath saued them, and for the Lord they were made. Yea, but the reason of these things I see not: yea, but (O man) who art thou that takest a contrarie part to dispute against God? Are not all things for him, and art thou only enuious against his glorie? Thus (dearely beloued) carie the worde of god to leane on, & belecue assuredly it shal be fulfilled: and thinke that it is best, and you shall not bee moued for euer. If you come in place, with those auncient worne creatures, who with a colour of gray haire, which is the wisest part in the, so long deceiue our people, they or their disciples, if they reason against you: Hath God forsaken his church a thousand yeare, and were al our fathers deceiued before Luther was borne, suche antiquitie, vnitie, vniuersalitie, was it all in errour? These wordes taken vp againe in our dayes, & countenanced with y gray heads of our Phariseies, Watson, Fecknam Cole, Heath, and other like, O lorde! howe many men do they deceiue? For their owne reason listeth vp it self, & they say: How can this be so? So many wise, so many learned, so many noble, al deceiued?

Had

Had God forgotten to be mercifull? First, I would aske of these men but this one question: and if they will not willingly be deceiued, let them answere as they think. What one word of al these both might not & did not the Phariseies say against our Saviour Christ? And howe dare they nowe reason against the Gospel of Christ, with the same argument, with which the Phariseies reasoned against Christ? But they will say, now Christ hath made a promise to be with his Church to the end.

And had hee not made this promise before? Is not Iesus Christe both to day and yesterday, and the same worlde with out ende? Looke in the 18. of Deut. and in the 59. of Esay: as absolute, as ful

a promise then as nowe. But they were not so long in error: put case they were not: he who pun-

Deut. 18. 18

Esai. 59. 20

nished the transgression of the lawe giuen by Angels, with 400. yeares blindnes: may not he punish the transgression against his gospell, giuen by his onely sonne with 800. or a 1000. yeres blindness? But for your sakes (dearly beloued) I do more then I woulde, and with reason I confute them whiche haue no reason. Let vs come to the text & answere

out of it. Was the world deceiued so many hundred yeres? Why should it not? The lord ordeined that there should come an apostasie, and a generall fall from the faith of Christ: that the world might be seduced with y man of sinne: whose age began in the Apostles times, and shall not vtterly die till the day of Christ. Thus the Lorde appointed, and so let it be, for all thinges are for his glorie.

1. Thes. 2. 1

1. Thes. 2. 7

2. Thes. 2. 8

L.

And

Rom. 11. 33. And here let vs rest in all the things that euer our hearts can thinke vpon, if we can see no reason of the word of God, we can see humilitie to confesse before him: O the deapth of the riches, and of the wisdome, and of the knowledge of God! Howe vnsearchable are his iudgements, and howe are his ways without finding out? And because we know, that of him, by him, and in him, are all things, let vs speake it: To him be glorie for euermore. All counsels, all doctours, all examples, all decrees, all what you wil, they are not our scholemaisters, but our fellowe scholers, that wee may learne together out of the word of God, whose decree shall stande for euer, and whose iudgements are perfect righteousnesse.

That which followeth in the latter ende of the verse: *To consecrate him by afflictions*: or, to make him perfect by afflictions: the meaning is, that Christe in his death accomplished a full redemption, and so was prepared to receiue an inheritance of glorie, not attributing so this work to his death, as though all his life had beene impertinent: for in all his life, Christ was made our redemption. S. Paul expressly saith: *By the obedience of one, a great many are presented righteous*. And again he saith: *For this cause he was made subiect vnto the lawe that he might redeeme them which were holden vnder the lawe*. And for this cause he permitted not one iot, or one title of it, that hee might bestow vpon vs the fulnesse of al righteousness: but the scripture attributeth commonly our redemption to his death, because it was the chiefeest and

and greatest worke of all, the accomplishment and perfection of al the rest vpon y^e crosse, he was lowest cast downe, and vpon the crosse hee triumphed ouer sathan: and after the crosse he obtained power ouer death and hell: therefore in it (as the Apostle ^{Phil. 2.6} ^{Col. 2.} saith) he was consecrate to eternal glorie. And thus farre at this time. Now let vs pray, &c.

The tenth Lecture, vppon the

11. 12. and 13. verses.

11 *For he that sanctifieth, & they which are sanctified, are al of one: wherfore he is not ashamed to cal the brethre.*

12 *Saying, I will declare thy name vnto my brethre: in the middes of the Church wil I sing praises to thee.*

13 *And againe, I will put my trust in him. And againe: Beholde, here am I, and the children which God hath giuen mee.*



He reasons before vsed, to proue the humanitie of our sauior, were these. First he dyed for man: and therefore it was necessarie hee shuld be man. Secondly, it was the decree of God, to bring man into glorie, through many afflictions:

but so Christ our head was also consecrate to enter into glorie, therefore he was naturall man.

Now it followeth: *for he that sanctifieth, and they that are sanctified are al of one.* This word (*For*) noteth a cause of that whiche was saide before: as hee had saide this: He that leadeth other into the glorie of

L.ii.

God,

God, by the same way he must enter also him self. He addeth now the cause and ground of that saying: because they must be of one nature, both hee that leadeth, and they that are led into this saluation.

Now, because the Apostle hath spoken so plainly of the nature of our Sauour Christ, y^e he is perfect man, to teach vs that yet not in our owne nature, but being regenerate by his grace, we are made children: Therefore the Apostle chaungeth his former speech: and in sted of saying, He that leadeth into glorie, which is the work spoken of, he saith: *He that sanctifieth*: naming the vertue incident, by which the work was done: and in sted of, *They that are led*, which is y^e benefit imployed, he saith: *They that are sanctified*: which is the qualitie, with which they are indued: meaning yet one thing before & now: there, in plaine words calling it our entrie into saluation: here, by a figure naming it our sanctification, whiche is the meanes of our inheritaunce of it: and by this, exhorting vs that we would followe holinesse, which is our likenesse with Christ. And thus much touching these wordes, how they hang with the former. Nowe to consider them in themselves, we haue the third argumēt, for the humanitie of our Sauour Christe: which is this. He that shall sanctifie his people, must become one with them: but Christ hath sanctified vs, therefore he is of our nature. And the force of this argument standeth vpon that ground whereof we haue spoken: that this is the decree of the iust God: that the

nature of man could not be sanctified, but in y person of man.

A prooffe & declaration that it is so, is added by y Apostle in y residue of y verse: *And for this cause he is not ashamed to cal vs brethrē*: where vnto is streight added the testimonie of the 22. psalm, out of which he proueth it: *I wil shew forth thy name vnto my brethrē, in the midds of the congregation I will praise thee*: a plain & euident testimonie, where our sauiour Christ calleth vs brethren: for the prophet Dauid, who in many of his afflictions bare the image of our sauiour Christ, wrote that Psalme, though in his owne greate calamities, yet especially in the person of Christ, as it is certeine: because the Euangelistes & Apostles alledge out of that Psalme many places, applying them all to our sauiour Christ: besides y, the whole Psalme is a liuely discriptiō of the passion of Christ, and the latter ende foretellet the calling of the Gentiles, which were only to be gathered to the setting vp of this glorious kingdome of Christ: so that y is aptly here applied vnto Christ, which there the prophet Dauid spake in the person of Christ. And here let vs marke this, while the Apostle proueth our sauiour Christ to be man, he alledgeth the scripture so, as distinctly shew y offices of Christ, y he is our prophet, our king, our priest, y we might knowe we can not giue him these offices, and denie his manhoode: nor graunt him his manhoode, and denie him these offices: so heere, this text, as in the name *Brother* it proueth he is of our nature: so these words, *I will declare thy name, &*

I will sing of thee: they shew that our sauiour Christ is our prophet, to reueale y^e will of his father to vs. Nowe, where it is saide here: *He that sanctifieth and they that are sanctified are all of one:* we haue to consider, y^e euen in the manhood of our sauiour Christ, is vertue and grace, in which hee doth sanctifie vs: for not onely as he is God he sanctifieth vs, but also in his humane nature hee hath this vertue and power, to make vs holy, not taking his nature such from y^e virgin Marie, but making it such by powering into it the fulnesse of his spirit. And this our sauiour Christ himselfe witnesseth: for speaking of his sending into the world, how he was sent of his father to call his lost people vnto saluation, he saith in like sort, he also sendeth his Apostles, & streight addeth: *For them I sanctifie my selfe.*

The holinesse whiche the Apostles had in their calling, they had it from Iesus Christ; made man, and walking in that vocation before them. Euen so it is with vs: all that is good in vs, and all the righteousnesse that can be in vs, we haue it neither out of the East, nor West, but from the bodie of Iesus Christ: neither is there in the worlde any other sanctification: so that all we that be heere this day, and all people else of the worlde, except wee know perfect manhood, & our owne nature to be really vnited vnto the person of the sonne of God, who hath sanctified himselfe for vs, there is no sanctification for vs vnder heauen. Euen as our hands and armes, & other members, are not nourished but only by the meate receiued of the head: so our spirituall

ritual meate of righteousness and life, is not giuen vs, but from our head Iesus Christ. And as y^e veins are meanes, by which nourishment is conueyed to euerie part: so faith is the meanes by which we receiue from Christ, al that is healthful vnto vs. And as by ioyntes and sinewes, our members are really knit, and made a bodie vnto the head: so really, truly, and in deed, by one spirit wee be knit vnto Christ as perfectly and substantially made one with him, as our members are one with our head.

If thou vnderstand not this, or sayst with Nicodemus, *How can this be done?* I say vnto thee againe, Pray that thou maist be taught of God, and that his spirit may reueale it vnto thee: for if the tounge of Paule were dumb, not able to speake what he sawe in vision: how much lesse is man able to speake the truth of greater misteries? And if our harts cannot comprehend al the wisdom of God in the wind that bloweth, howe he raiseth it vpp or maketh it fall againe: howe canne wee vnderstand this wisdom of our vniting vnto Iesus Christ? Only this I can say: God hath giuen vs faith, in whiche wee may belecue it, and out of which such ioy shineth in our minds, as crucifieth the worlde vnto vs: how farre our reason is from seeing it, it skilleth not, it is sufficient if we can belecue it.

We belecue in the lord our God: yet we know not what is his countenance. We belecue, and apprehend by hope his glorie: yet neither eye can see it, nor eare can heare it. Wee belecue and see immortallitie: yet our heart can not comprehend the

height, the breadth, the length, the depth.

We beleue the resurrection of the dead, yet we can not vnderstand such excellent wisdom, how life is renewed in the dispersed & scattered bones & ashes. We beleue our sauiour Christ is man, & we haue scene him and felt him: yet howe he was man, borne of a virgin, all men in the worlde haue no wisdom to declare: Euen so (derely beloued) we beleue that our sauiour Christ and we be one, he of vs and we of him, he the head, we the bodie, really, substantially, truely ioyned together, not by ioyntes & sinewes, for that vniting I know wel enough: but by his spirit, of which we haue al receiued, & this vnitie I cannot conceiue nor vtter, till I know God euen as he is, and his holie spirit which hath wrought this blessing. This wee learne what here y^e Apostle teacheth vs, & thus we vnderstand what is here said: *He that sanctifieth, and they that are sanctified are all of one.*

And where it is said heere, *He that doth sanctifie,* shewing the present time & the worke stil a doing: it teacheth vs, that our sanctification hath a dayly increase, & when it is fully accomplished, then god calleth, and our dayes are at an end. And let vs note this well, for it behoueth vs much: If we bee christians, we are stil sanctified by the spirit of Christ, for so it was in him. He grewe still in grace before God & men: If thou be grafted into his body, thou hast his spirite, and it will haue his worke in thee. Thou shalt not bee wearie of wel doing, nor cease to reioyce in God thy sauiour: but still increase in
spiri-

spirituall grace till thou come to the age of the full-
nesse of Christe. There can be no affection in thee,
according to the fleshe, but if it be greate, it will ap-
peare in his work: much more this which is of the
spirit of God. If thou be sorrowful, it wil make thy
face sad. If ioy be within, it maketh thy countenance
merrie. If thou haue a flattering hart, all the mem-
bers of the bodie wil streight. serue so vile a thing.
If hatred bee within thee, thy body will shewe it
forth in al manner of cursed doing: and there is no-
thing that can possesse the minde, but it leadeth the
members in obedience of it. How much more if
the spirite of God hath replenished thy minde, will
all the bodie shewe forth godly desires. This the
Apostle noteth, when he sayth: *He that sanctifieth.*

It followeth: *For this cause he is not ashamed to call
vs brethren.* Vpon good cause the Apostle sayth: *He
is not ashamed:* for if he humbled not him selfe in
greate loue of vs, howe iustly might he account it
shame to be as we are? He that made heauen and
earth, he that is the immortall and glorious God,
one with his father, before whome all angels do o-
bey, and all Princes are earth and ashes: ought wee
not to say, seeing it pleaseth him to acknowledge
vs, that are but poore creatures, that he is not asha-
med of vs? It was great praise in Moses, being so
highly esteemed of Pharaoh, that yet he woulde
vouchsafe to visite his poore brethren. It was sin-
gular loue in Ioseph, when he was next vnto the
King in honour & dignitie, yet not to be ashamed
of his fathers house, who were herdmen & shepe-

heardes. But all is nothing in comparison of this, that Iesus Christ is not ashamed of vs: for what the glorie of the vaine worlde made not a mortal man ashamed of his dutie, to acknowledge his poore father and brethren, in whose persons he might suffer a little reproch: but how much greater was this doing wherof we speake? The shining brightnesse of the glorie of God, made not the onely begotten sonne ashamed, of his free grace, to acknowledge vs that were his enemies, in whose persons he should suffer a most shamefull and slaunderous death.

This is the case betweene Christ and vs, and this the Apostle meaneth, when he saith: *Hee is not ashamed to call vs brethren.* And if his highnesse abased it selfe to our lowe estate, and was not ashamed: let vs (dearely beloued) learne to be wise, and knowe what the lord requireth of vs, for all y good which he hath don vnto vs. He saith in the gospel: *He that is ashamed of me and my worde before men, I will be ashamed of him before my father which is in Heauen.* And is not (trow you) this a iust condēnation: if we wretched men will be ashamed of him, who being the God of glorie, was not ashamed of vs? How much is he greater then we? Abraham, whē he approched nere vnto him, he felt him self how he was but dust. When Iob came nere to see the tokens of him, he abhorred himselfe, and confessed how vncleane he was. When Dauid saw the glorie of his dwelling, he said, he had leuer abide but one day as a dore keeper in the house of him, then tenne thousand dayes to beare rule in Kinges palaces. When Paul sawe the

Gen. 28.

Iob. 39.

Psal. 84.

Phil. 2.

the glorie prepared for vs in his resurrection, he said he accounted all the world to be but dung, to the end he might winne him.

If then, such a Christ be, not ashamed to call vs brethren: a meruellous & vnspeakable foolishnes is bounde vp in our heartes, if we be ashamed to call him brother againe. He were a foolish poore man, that were ashamed of the kintred, whiche the King did challenge of him: he is more foolish, though he were a King himselfe, that is ashamed of the sonne of God, when he offereth himselfe vnto him. Yea, and be he neuer so proude a man, that nowe despiseth him, he shall confesse his follie then, when all that see him shall say: *Blessed is he that commeth in the name of the Lorde.*

Pride, or flatterie, or couetousnesse, or vanitie, or feare, or what you will, may make vs nowe ashamed to cōfesse him, or to dissemble that euer we knewe him: but when all this corruption is taken from vs, and the graue and death shall take their owne, that we shal liue againe in immortalitie, and knowe the length of his daies in our owne bodies: our former foolishnesse will make vs so affearde, that we will pray vnto the hilles to hide vs, and to the mounteines that they woulde couer vs: but vowes and wishes shalbe but foolish thoughtes.

Let vs therefore despise the shame whiche Christ hath despised before vs. If it be imputed vnto vs for follie, that we feare the Lorde: let vs beare his reproche. If our companie haue no liking, except we bring our sinnes with vs, to bee

content to heare the blaspheming of Gods name, religion euill spoken of, Godlinesse mocked at, woordes to sowe discorde among brethren, yll reportes of men absent, boasting and bragging of vaine persons, wanton & vnchast speches, or other vaine and vnprofitable babblings, such as is moste vsuall among men: if without this our companie be not pleasant, seeing in this our Iesus is dishonoured, let vs rather denie them, then bee ashamed of him: and goe rather out of Babylon the mother of whoredomes, then out of Ierusalem the citie of God.

It followeth: *I will declare thy name vnto my brethren:* we are called the brethren of Christ, not in societie of fleshe and bloud: for that the wicked haue with him as well as wee, who are yet no brethren, but straungers euen from the wombe: but as they are naturall brethren whiche are borne of the same parents, so we are brethren with Christ that are born of God, through the same spirite by which we crie *Abba, Father*, the fruite wherof is in glorifying his name, euen as our sauour Christe saith: *He that doeth the will of my father which is in heauen, he is my brother.* And where it is further sayde: *In the middes of the congregation I will prayse thee:* First, heere we must needes confesse what duetie is among men, euen that they edifie one another: for as many as are of Christe, are called in this couenaunt: *I will declare thy name vnto my brethren, in the middes of the congregation I will prayse thee.* He that considereth the dayes of his life, and findeth his yeares many, & in all

Mat. 12.48

all them can not remember y^e he hath bene carefull
for his brethren, to tell them y^e feare of his Lord, or
howe in companies & meetings he hath spoken of
his praise, he can not know that he hath any porti-
on or fellowship in this kinred. The graces of God
are not such y^e they can be locked vp in our hearts,
or kept secret, but they will burne within like fire,
and make vs speake with our tounge, that we may
make many brethren partakers of our ioy. The pro-
phet saith: *I haue beleeued, therefore haue I spoken.* Saint
Paul teacheth that it is so with vs, if we beleue we
will also speake. And tell me (I beseeche you) what
man excelleth in any thing, & hath not a delight to
speake of his cunning? Doth not the shipman talke
of the windes? the plowman of his oxen? will not
the souldier be reckoning vp his wounds? and the
sheepeheard telling of his sheepe? If he be good in
hounds, haukes, horses, shooting, or any such exer-
cise, is not his name spoken of according to his skil?
nay, let it be in things worse then these, cardes, dice
tables, danfing, is not euer the mans talke according
to the delight of his minde? And shal we think the
knoweledge of God hath lesse affectiō of our hart,
or lesse obedience of our tong, then the most vaine
and vnprofitable desires of worldly minded men?
Or my bowe & mine arrowes, haue they my tong
tyed vnto them, to delight in their talke? and shall
not the misterie of Christ, and God, wherein I ap-
prehend the forgiuenesse of my sinnes and eternall
life, hath my tounge no portion of such comforte?
or if it be in my heart, wil it not fil my mouth with
praise?

Psal. 16.

Psal. 110.

41.

1. Cor. 14.

13.

Iere. 20. 9.

praise? If I haue heard of it, wil I not also declare it?

Act. 4. 30.

I remember the prophet Ieremie, once made with himselfe a solemne decree, that he would no more speake in the name of the Lord: but the worde of God saith, He was in my hart as a burning fire shut vp in my bones, and I was wearie with forbearing, and I could not stay. So, when the Apostles were

threatned excedingly, not to speake a worde of the gospel of Christ, they answered directly they could not choose: for the things which they had seene & heard, were such, as they were constrained to speke of them to other. So it is with vs, if we bee the bre-

thren of Christ, the couenant of our kinned is: *I will declare thy name vnto my brethren, in the midst of the congregation I will praise thee*: let them knowe this, all, to whome it is spoken, and let them discern betweene hipocrites, and true Christians. Some thinke it a praise to be close men, secret to them selues, that by their wordes you shall neuer knowe them, of what religion they be: those men, where they think they hide themselves moste, there they lay widest vpon their shame: & while they thinke to keepe it secrete of what religion they are, this their dissimulation proclaimeth it lowder then the blast of a trumpet, that they be of no religion at all, at all (I say) touching any religion of God: for if it were of him, it would shew foorth his praise: and what their heart beleued their mouth wold cōfesse it. But these Laodicceans, that be neither hot nor colde, nor what God they loue you cannot tell, y^e Lord hath appointed a day when he wil spue them out of his mouth.

Let

Let vs learne a better professiō: *I wil declare thy name vnto my brethren:* & let vs hold it with ioy and gladnes, that in the middes of the congregation we wil sing prayses to him.

And note how expreffely it is said, *In the middes of the congregatiō:* as shewing y no feare of man should keepe him back from it: for before one, we wil peradventure speake: or, before two or three we wil be bolde to rebuke swearers or other vngodly doings: but if it be before many, in solemne assemblies, and one impudent man aloude blaspheme the name of God: where is he that in the middes of the congregation will praise the Lorde? ô how squeamish we be here, and full of good manner! not to speake openly for feare of offence.

But, O poore wretched men that we be! who taught vs this modestie to be ashamed of Christ before manie? What is this else, but to keepe the honour of God for holes, and corners, & solitarie places: and offer vp sacrifice to the diuel, in our dining chambers, and in the market places?

We are not ashamed at open feastes to fill our tables worse thā with spuing, that is, with opē blasphemie of the name of God, & with many vnclean words: but we are ashamed of the sweete incense y makes al the house ful of pleasure, that is, brotherly to reprove y lewd sinner, that he may learn to feare before the lord. A meruellous affection of mans corrupt minde, & I cannot tell how to tearme it: for it is tenne thousand times worse then any madnesse.

Wee are ashamed to exhort men to doe well:

well: we are not ashamed to pouoke them to sinne. We are ashamed to minister talke of faith and religion, we are not ashamed of rotten and vncleane works of wantonnes. We are ashamed to speake to the praise of God, we are not ashamed to blasphem his name. We are ashamed of Christ, we are not ashamed of the diuel. But such sinns the Lord confound them. It is no reason in many words to confute the, for where soeuer they haue any louers, I am sure with out mans words their owne hearts will confute them whē they go to bed. Our sauiour Christ

Psa. 145. 21.
Psal. 119.

is our scolemaister, and hath taught vs thus, *In the midds of the congregation I will praise thee.* The prophet Dauid was a good scholer in this doctrine, when he opened his mouth vnto God and vowed, *I will speake of thy name before kings, and will not be ashamed.*

Pray (dearely beloued) that we may be partakers of the same grace. What can they say of vs? The woorst report they can giue vs, is, that we be godly men: if they account this a reproch, let vs be content to beare it, for when their iudgement is done we shall reape the fruite of a better sentence.

It followeth nowe in the 13. verse. *And againe, I will put my trust in him.* This Psalmē y prophet made when he was deliuered from the layinges of wayte of Saule, and from all his enimies, wherein, as he was a figure of Christ, so it is most properly & truly verified in Christ, that he said of himselfe. Besides this many sentences in the Psalmē are plaine, agreeing onely to Christ. S. Paule in the 15. to the Romans alledgeth this as spoken of the mercie of God,

God, in calling the Gentiles by our Sauour Christ
*I will confesse thee among the gentiles, & sing praises vnto
thy name.* And in the 43. verse of the same Psalme y
prophet saith: *Thou hast made me the head of the heathē,
a people whō I haue not knowē shal serue me:* by which it
appereth, how this psalm is aptly applied to Christ:
for these words were neuer accōplished in the pro-
phet Dauid. So it is alleaged truly, as spoken by our
sauour Christ: *I wil put my trust in him.* Now, because
the Apostle alledgeth this, to prooue our Sauour
Christ to be mā, like vnto vs, mark how y argumēt
foloweth. Christe saith, I will put my trust in God:
but it were a verie improper speech, and such as the
scripture neuer vseth, to say, God wil trust in God,
therefore, there must be a nature in our Sauour
Christ inferiour to his Godhead, in which he spea-
keth thus, I wil trust in him, & that was his perfect
humanitie like vnto ours, in which wee sawe him
subiect to perill, and howe, according to his trust,
God his father deliuered him. And here the Apostle
alledgeth such scripture for prooofe of y manhood of
Christ, as also proueth y he is our king, for where
he sayth, *I will trust in him:* it noteth that Christe was
not weake in fayth, but assuredly trusted in the
power of God his father, that he should overcome
the diuel. And where it is sayde, Beholde me & my
children: he noteth the sure safetie of his children,
that hee will keepe them all from death and hel, &
not one of them shall perishe. And that the Apostle
had this meaning, to proue also his kingdome, by
these places, his own words after, plainly shew, for

M.

of

of these places he cōcludeth, that Christ in his manhood, by death ouercame the diuel, and set his childre free from the bondage of the feare of death. Beside this, y^e apostle (we are sure) made best choice of the Scriptures, to proue his purpose: and therefore with great wisdom writing vnto the Iewes, who knew the lawe, he tooke such places, not as in most cleare wordes proue the humanitie of Christe, but suche as proued it necessarily, and proue plainly withal, that which they must needs learne, that Christ is our Prophet, our King, & Priest. And let vs heere learne, for our instruction, when we haue had experiēce of gods benefits, as the prophet had, let vs vowe as he did, We wil put our trust in him. When Dauid remembred how god had deliuered him from a Lion and a Beare, he was not affraide of the vncircumcised Philistine. When saint Paul had reckoned so many calamities, out of which god had deliuered him, hee boasted of a holy hope, and said: he was sure that euer God would deliuer him. Our Sauour Christ, when he would teache his disciples that they ought not to bee carefull for meate and drinke, he bad them remember, when of v. loaues & two fishes, he multiplied so much, that he fed 5000 men: yet remained xii. baskets full. Likewise, how with vii. loaues and a fewe fishes, he fed at another time 4000. and seuen baskets full remained. By this experience he would make them bolde, that God would feede them in all places: euen so it ought to be with vs. Hast thou experience of any benefite of God, which thou hast receiued

Sam. 1. lib.
cap. 17.

Mat. 16. 9.

in all thy life.

In this is the greatest thanks thou canst render vnto him again: to trust assuredly that he wil be good vnto thee stil. Hath God giuen thee ioy at any time in his gospel, that thy soule hath had comforte in the hope of eternal life? Be glad of that in all tentations, & know that god is well pleased in thy faith, and this shalbee the fruite of the former benefite, if thou persuade thy selfe that God will be mercifull vnto thee, and giue thee the life that is euerlasting. Thus we shalbe like our sauour Christ, and Gods benefites shalbe thankfully receiued of vs: hee hath beene good vnto vs, and wee will trust in him for euer.

An other testimonie yet followeth, to proue the humanitie of our sauour Christ, and it is this: *Beholde me and the children which thou hast giuen me:* This is written in the eight of Esai, in which chapter the Prophet foretelleth the captiuitie of the Israelits, by the king of Ashur: howe it is determined of God, that the people for all their rebellions, should surely perishe: but yet so, that God for his Churches sake would bridle their rage, and saue some who might praise his name. These threatenings and promises both while y^e people did contemptuously reiecte: y^e lord biddeth the Prophet cease, and binde vp these promises, for another people, that should belecue: & then the Prophet aunswering againe to God, in acknowledging al his trueth & goodnes, saith thus: *Beholde, I and the children that God hath giuen me.* This is the sense of the scripture, according to that time.

M.ii.

But

But in al deliuerances of the people of God, the the benefit came vpon them only in respect of Christ, and it was euer a figure of the greate deliuerance through him, which at last should be openly giuen from death, and from the diuel: For this cause in all extreme perils of that people, whē they would conceiue any hope, they would make mentiō of their Messias, and the promises of God in him, whiche should neuer be frustrate: euen so in this place, whē the Prophet would speake certainly of saluatiō, in the middelt of daunger, he said of all those troubles they shall happen in thy lande, *ō Emanuel*: at the mention of whose name, he hath so sure hope, that he defieth the world, and saith: Gather together on heapes, *ō ye people*, and ye shalbe broken in pieces: gytde your selues and you shalbe broken in pieces: take counsell, and it shalbe brought to nought: pronounce a decree, and it shall not stande: for God is with vs: & so cōtinuing his prophesie all according to the similitnde of the happie dayes of Christe, he sayth presently in his own person, and figuratiuely in the person of Christe, Though both the houses of Israell stumble, and the inhabitants of Ierusalem fall down, yet beholde, I and the children that God hath giuen me, wil endure the reproches of men, & wil beleue the promises. Which words in Christ haue this meaning: That howsoeuer the wicked of the worlde do fall, and are snared and taken: yet Christe wil keepe his, and not one of them shall perish. Now, here we must learne, as the Apostle teacheth. Was the prophet Esaje a man like vnto his children

children, that is, like vnto those whiche obeyed his word? Then was our sauour Christ perfect man, like vnto vs, whome he hath deliuered from sinne and death: and if he haue saued vs, he hath saued those whom God hath giuen him, flesh of his flesh, and bone of his bone: For this is his intercession vnto his Father: *Beholde me and my children.* One other thing we must learne in this. There was an apostasie of all men, so y^e they which beleueed were made as signes & wonders: yet howe so euer the world was, the prophet saith: *Behold me and my children.* Such shalbe the dayes of Christ, many shal fall away, religion & faith shalbe persecuted, iniquitie shall abound: What then? Our sauour Christe saith: Lo, I and my children, if the whole world fall away, we would not regard their multitude to followe them to doe euill, but we would alone stand with the Lord our God. Such a faith & constancy was in Iosua, when he saide vnto all the people of Israel, If it seeme euil to you to serue the lord, or if you wil serue the Gods which your fathers serued beyond the riuer: or the Gods of the Amorites in whose lande you dwell: yet I and my house will serue the lord. Such a faith was in Elias whē he constantly folowed god, although he thought there was not one man beside in Israel, which had not worshipped Baal. Such a faith was in Peter, when hee sawe al decline, euen the disciples and kinsfolke of our sauour Christ to fall from him, & vtterly forsake him; yet Peter vowed it vnto Christ, y^e he and y^e apostles would not forsake him, shewing a good

Ios. 24. 13

1. Re. 19. 10

Ioh. 6. 68.

Gal. 1. 9.

cause of all their constancie: *Thou hast the words of eternal life, & whether should we go?* Such a faith was in Paule, who cared neither for man nor Angel in this respect, but grounded his faith vppon Iesu Christ. And if an Angel would teache otherwise, let him (saith S. Paule) bee accursed. Thus (dearely beloved) our faith must be sealed in our owne harts, hauing the witnessle of the worde of God, on whiche wee must so surely rest, that though we sawe the whole worlde to fall away: yet we would stand alone, & in the midds of scorers and presumptuous sinners, we would speak as the prophet speaketh of our Saviour Christ: *Beholde I and my children which God hath giuen me.* If other will needes by vnbeleeuing, seale vp the promises that they may neuer see them, and binde vp the testimonies that they may neuer heare them, let them fall and be snared, and be taken: yet I and my children will serue the Lorde. This boldnesse is the witnes of a true faith: and this triall shalbe made of men, while the Gospel is preached: For this Christ cometh vnto his father when all the world forsaketh him: *Beholde me and my children.* Here I would faine know of any learned man, nay, of any wise man, or rather of any reasonable man, whose heart is prepared to heare the word of God, & to obey it: let him tel me, why do they crie, The Church, the Church? Or why do they thinke the church is alwayes in a visible gouernment? Or why do they carrie vs away to Rome, and tel vs the Pope cannot err, his faith is catholique: beleue as he beleueth & thou shalt be safe: howe can this prerogative

gatiue of place and person, stande with this triall where vnto Christ calleth to many: *Beholde me and my children* : that is, to holde the assurance of their faith in their owne heart, when all the world shalbe against it. The prophet would the haue said, if such priuiledged places had bene: Behold Ierusalem I & my childre wil dwel in it, And our Sauour Christ would haue said: Behold Rome, the Citie whiche thou hast chosen, I & my children will abide in it: but neither Ierusalem, nor yet Rome haue any exception: the prophet Esaie and our sauiour Christe regardeth neither of them, but if Rome or it Ierusalem, or if the Pope, or if the high priest teache an other faith then out of the worde of God, Beholde, I and my children we will beleue the Lorde, and beare recorde against Popes and prelates: they bee all lyers. All places and all people are brought in order: if they teach things that the word of God knoweth not let them beleue it themselves: Behold I & my children beleue an other. And is it not (trow you) straunge, or haue not those men lost their vnderstanding, who yet runne after the cry of the church, the church, and beleue a man they knowe not, a place they neuer sawe, a people they neuer heard, and a religion they know not what? But with such froward persons the Lord hath delt frowardly, and when they ran headlong they knewe not whether, and inquired after a faith they knewe not what, GOD in his iustice did bring them from Rome, the sinck in the worlde of all sinne and iniquitie, & gaue the their scholmaister to be the pope,

a man made of all abominations & whordomes. This is true (dearely beloued) and the Angels are witnesses with vs, this is true: but to this day, God hath not giuen some a hart to beleue, we owe the a duetic, and let vs perfourme it vnto them. Let vs pray that God may open their mindes, and let vs speake vnto them the word of God, that they may learne wisdom, that at y last in their happie conuersion we may glorifie God, who hath, and will deliuer his out of all tentations.

We must farther marke in these words, that the Prophet saith: *Beholde the children which thou hast giuen me.* In y it is said, god hath giue vs to his sonne

Christ, it teacheth vs to acknowledge his free gift and grace. And let none of vs think, there was any wisdom in our selues, why we wold chose him:

Iohn. 5. nor any constancy in vs, by which we could cleaue vnto him: but God in his grace drewe vs, that wee might cōe vnto him, & with his power he strēgh-

Pet. 5. 10. ned vs, that we should abide with him. This is it that our sauiour Christe laid vnto the Iewes: All

y my father giueth me, cōmeth vnto me: & shewing in an other place, that his children can not perish, he sheweth this reasō: Because my father who hath giuen them to me, is greater then al: and in the long prayer which he maketh for al that do beleue,

Iohn. 5. 37. in the 17. of Iohn, hee repeateth this often times, that God his father had giuen them vnto him: that we by so many instructiōs, might be taught humilitie, that in vs, that is in our flesh, there dwelleth no

Ioh. 10. 29. goodnes: but y he chose vs, he did it of his fre grace
and

and mercie, which he would shew vnto vs. And as we knowe, that thus God hath once freely giuen vs to his sonne Christe, to inherite with him eternall life: so we knowe our election standeth sure, because it is according to this purpose, who hath loued vs, and is not changed for euer. But the time is past. Now let vs pray.

The eleuenth Lecture, vppon the

14. 15. 16. 17. and 18. verses.

14. For as much then, as the children are partakers of flesh & bloud: he also himself likewise, tooke part with them, that he might destroy, through death, him that had the power of death, that is, the diuell.

15 And that he might deliuer all them, whiche for feare of death were all their life time subiect to bondage.

16 For he in no sort tooke on him the Angelles nature, but he tooke on him the seede of Abraham.

17 Wherefore in all things, it behooueth him to be made like vnto his breethren, that he might be mercifull, and a faithfull high Priest in thinges concerning God, that he might make reconciliation for the sinnes of the people.

18 For in that he suffered, & was tempted, he is able to succour them that are tempted.



Ow, after that the Apostle hath proved that our Sauour Christ was perfect man, and dyed for our sinnes: he maketh in the 14. & 15. verses his con-

M.v.

clu-

clusion, in plaine woordes, shewing howe he was man, and wherefore he died.

Touching his humanitie, according to the wordes last alledged out of the Prophet: *Beholde me and my children: so he concludeth of it: If then other children be partakers of fleshe and bloude: euen he also in like sorte is partaker of the same.* This is therfore our faith, and thus wee belecue: as we are, so is our Sauour Christ, his nature like to ours, a resonable soule, & humane flesh in him, as well as in vs: he differeth in nothing except sinne, but all is alike in him, and vs. Euen as other children, so he hath taken his part of flesh and bloud: a cleare and manifest place for the humanitie of Christe, and such a one, as hath confounded all the aduersaries of it.

So it pleased the liuing God, he that in his mercellous prouidence hath mercie ouer all his works, euen he who sometimes in these earthly thinges to shewe his power, maketh the flowers to springe, and frutes to growe, where they were neither sown nor planted: he (I say) in his greate mercie and good will to man, did bring it to passe, that our Sauour Christe woulde be made man, and by the woorke of the holie Ghoste shoulde be conceiued and fourmed in the wombe of the virgine Marie: Cap. 4. 15. euen as all other Children, as the Apostle here sayeth afterwarde: *Like in all thinges, onely excepte sinne.*

Here (dearely beloued) wee must not onely reiect the foule and rotten thoughts of such Heretiques, as haue denied the humanitie of our Sauiour

uiour Christe, but manie other vaine fancies of men : who graunt in deede, a naturall bodie to our sauiour Christe : but they giue it suche qualities, as no bodie in the worlde hath euer had.

Some saye, it may be euerie where : whome God will teach better in his good time. Others say : it may bee made with fise woordes, spoken with one breath: *Hoc est enim corpus meum* : For this is my bodie : a foolish people, and of no vaderstandinge : and yet they are more vaine then this, they thinke it maye bee made of a peece of breade, without forme or figure, and into breade they thinke it may retorne againe, if the wicked doe eat it, or, if it beginne to digest in the good mans stomache.

Is this to make him like vnto vs, sinne onely excepted? Nay (dearely beloued) it is to be drunken, or else to be madde in dallying with the bodie of Christe, we cannot tell howe. But they alledge Scripture for this, and say: Christ hath shewed such miracles in his naturall bodie : as he walked on the Sea : He came in, when the doores were shutte : he became inuisible to the men that would haue thrown him downe the hill.

Therefore notwithstanding his likenesse with vs, yet he may be in euerie Church in the pixe ouer the Altar.

In deede, if wee sawe him in the pixe, as wee sawe him walke vpon the Sea, there were some reason in their foolish and vaine talke : but

of

of things done bodily by Christ, in visible & plaine forme, to imagine another thing quite cōtrary to our eyes & eares, what force is in such an argumēt, or what reason is in such wordes? Besides this, in all these things, Christ did nothing, but he hath made man doe y^e like, that euē in this also, he might shew his likenesse with vs: Christ walked vppon the sea, so did Peter: he was conueied away soudenly out of his place, so was Elias: he entred when the doores were shutt, so did all the Apostles, (if maister Harding say true) and came into the Chappell, to helpe Basil to masse. If all this may proue Transubstantiation, then Peter and Elias, & all the Apostles might be transubstantiate with him: But the follie of this confuteth it selfe, and let vs leaue it.

Now it followeth in the Apostle, wherefore this man Iesus Christ died, and he saith: *That by death he might abolish him who had the power of death, that is, the diuel. And that he might deliuer al them, which for feare of death, were al their life long subiect to bondage.* Two speciall vertues of the death of Christe are here set out: one that he might vanquish the diuel: an other that he might set his people at libertie: which both thinges, how they were wrought in Christe, in the wordes themselues, we shall more plainly see. Of the vanquishing of the diuell, he saith thus: *That by death he might abolish him who had the power of death.* The diuel hath the power of death, that is, he is the authour of it: by his malicious nature he brought it into the world: for God made it not, nor hath any delight in it, neither is it good in his eyes, nor was
euer

euere mentioned among the workes of his handes,
but from the diuell and of the diuell, and in the di-
uell, it began, and is, and abideth: & therefore in the
Apocalypse his name is giuen him, Abaddon, that
is, the destroyer: and as death is of him, so for this
cause also he is sayde to haue power of it, because
through his manifolde tentations, he maketh men
sinne, by which death reigneth: for so Saint Paule
sayth of Adam, being seduced by the diuell: *By one
man sinne entred into the worlde, and death by sinne, and so
death went ouer all men, because all haue sinned:* this is it
then that is said, Christe vanquished him that had
the power of death, that is, he abolished sinne, and
the condemnation of sinne, whiche was the king-
dome of the diuel, and thereby triumphed ouer
him. So Saint Iohn sayth: for this cause the sonne
of God appeared that he might lose the workes of
the diuel, that is, sinne, and death, which are both of
the diuel: for sinne God condemneth, and of death
he hath said: *I will be thy destruction:* protesting he is
authour of neither of both. And howe hath our sa-
uiour Christ done this? Euen by death. A meruel-
lous wisdom, and an vnspeakable mysterie, such
as could neuer haue ben found or done: but by God
alone, for what els is death, but the power of the di-
uell, and the verie miserie of the world? To make
this the vanquishing of the diuel, and the meanes to
bring al happinesse vnto man, what was it else but
his excellent vertue, who (as Saint Paule saith) cal-
leth thinges that are not, as though they were: and
can raise vp light out of darknes. And sure if al men
shoulde

Rom. 5.12.

1. Iohn. 3. 8

shoulde haue laide their heads together, to wishe a plague to haue fallen vppon the diuell, they could not at all haue deuised such another, that his glorie should be his shame: his power shoulde be his overthrowe: his kingdome, his vndoing? What could the Prophet Dauid, in all his zeale of GOD, wishe more against reprobate men, traytours to Christe, and to his Gospel, then thus to wishe? Let their deintie tables be snares to take them, and let their prosperitie be their ruine. Euen thus Christe hath vanquished the diuell: and yet it is true, that he goeth about like a roring Lion, seeking whome hee may deuoure: and it is true that Iohn saith, that he hath great wrath, and maketh cruell warre againste the Church of Christe: but it is as true, his strength is all weakened, and his power is broken, that it can not hurte vs: for Christe hath nowe overcome him. And as Saincte Iohn saith: The time is come, in whiche, the Prince of the worlde is caste out, and Christe hath spoyled all principalities and powers, and triumphed ouer them, vppon his crosse.

1. Pet. 5. 8.
Apoc. 12. 17

Iohn. 12. 31

Col. 2. 15

Ephe. 6. 12

But howe is it then, thou wilt saye, that his faultes are so fearefully described, that he is sayd, to be Prince of this worlde, ruler of this darkenesse: full of power and authoritie ouer flesh and bloude? Because we should knowe, no flesh is able to withstand him: neither was it according to the power of mortall man, that he was vanquished: but onely Iesus Christ of the tribe of Iudah, was the Lion to crushe him his peeces.

Wilt

Wilt thou knowe then, where and to whome, the diuell is abolished? Before Christe our heade, and to all the faithfull, that are members of his bodie.

Wilt thou knowe, where, and to whome, the diuel is in full power, and ouercome? Before the naturall man, and to all those whiche in their owne strength, seeke to resist him: and therefore Sainct Paule, when he had described him in all his greatnes, he biddeth streight, cast away the strength of flesh and bloud, & put on al the armour of God: for onely by it, we should stande vpright in the day of euill.

So the diuell is abolished to all those that haue the shield of faith, to quench his fire dartes, that is, to al those which belecue onely in Christ to be partakers of his victorie.

The diuel is in full force to those that are iusticiaries, trusting in their owne woorkes, or in the libertie of their owne will.

In that the diuell is sayde, to haue the power of death, as in other places, where he is called, the God of the worlde: the Prince of this darkenesse: the authour of sinne, wee must note this: if we rest in sinne, liue in errour and ignoraunce, followe the lustes of the worlde, or walke in all the wayes of death, then let me feare: for here is the kingdome of Sathan, and my peril is nigh, that I should be holden in it.

But if I be at couenant with my selfe, to haue no pleasure, but vtterly to hate these things; if I like not

to

to go in the pathes of death: if I loue not the world nor the things of the worlde: if I haue my delight in the word of God, to vnderstand the mysterie of Christ, and to be lightened with it: if I hate sinne & all the enticements of it: then may I hope, I walke in the likenesse of our sauour Christe, and all the power of Sathan is broken before me.

Where it is further sayd: that Christ hath done this by his death: that by death he ouercame him that had the power of death, we see a cleare & manifest testimonie, what maner of death Christ suffered, euen that, ouer whiche the diuell had his power: the same death, which is the rewarde of sinne: by bearing it, he ouercame it, and he conquered no more then he submitted himself vnto, for by death. he ouercame death: if he suffered no more but a bodily death, he ouercame also but a bodilie death: we shall all rise againe, but in the condemnation of the sinne of our soule, or if he haue ouercome death and the power of it, both in our bodie and soule, then Christ hath suffered the paines of it, both body & soule, y^e we might rise againe frō y^e hands of death & liue with him for euer. For this is true, by death he hath ouercome death, & he hath broken y^e force of it, no further, then he hath felt the sting of it in himselfe, Therefore, this let vs holde, and let vs so beleue. Christ, bodie and soule, was made a sacrifice for our sinnes, so he sayde himselfe, *My soule is exceeding sorrowfull, euen vnto death: & the first entrie into it Saint Marke saith: He beganne to be astonished at his griefe, & was ouerwelmed with his sorrowe*

Mat. 26. 38

in

in which agonies saint Luke saith, his sweat was as drops of bloud falling from him : and God sent an Angel from heauen to strengthen him . And can we thinke all this came vnto our sauiour Christ, for feare of the death of the bodie? His seruants that receiue of his fulnesse, do they so easily despise this death, that either they wish for it, to be with Christ or they reioyce in the middes of it before the persecuter: and did our sauiour Christe him selfe, in whom is the fulnesse of the spirit, so feare & tremble at the remembrance of it? Did the Apostles sing in prison, and went away reioycing, when they were whipped and scourged? Did Paul glorie in so many tribulations which he reckoneth vp? and did our sauiour Christ, in the like paine, crie with a fainting heart? *My God, My God, why hast thou forsaken me?* No (dearely beloued) it is not so: but that which made Christ to tremble, woulde haue crushed his Apostles in peeces: and that which made him to sweat bloude so plentifully, woulde haue made them sinke into the bottom of hell: and that which made him crie, woulde haue holden both men and Angels vnder euerlasting wo and lamentation. If then our sauiour Christ were (as the prophet saith) like water powred out, and al his bones out of ioynnt, if his hart were like wax molten in the midds of his bowels, if his strength were dried vp like a potsherd, and his tongue cleaued vnto his iawes, if he were brought with his sorows into the dust of death: fie vpon their blasphemous speaches and cursed wordes, which say he suffered nothing

Psal. 22. 14

N.

but

2. Pet. 2. 24

but bodily paine. I would those which are papistes among vs, and in their simplicitie are deceiued with the errour of many, I would (I say) they knew the wickednesse of this one point of their doctrine, that they say the soule of Christ suffered nothing but onely for the bodies sake, as our soules suffer when our bodies are weake, or are sicke, or die. If god impute this their ignorance vnto them, how shal they be saued from the death of sinne and condemnation? Do they not know what the scripture saith? He bare our finnes in his bodie, he submitted himselfe to the death of them, and by the woundes of his stripes we be healed. Did our sins deserue only a bodily death? or did they not deserue y^e second death, which is the wrath of god, holding bodie and soule in an euerlasting fire? And how shall they escape it, if they knowe not this death in the bodie of Christ, by whose strips they may see theselues healed? Let them pray, and let vs pray for them, that if it be the wil of god, they may soone be conuerted, & know the vnspeakable loue of our Sauour Christe, who was accursed for our sakes, and suffered for vs, not only y^e torments of his bodie, but the anguish of his soule, and the wrath of his father, which wounded his flesh and spirit vnto death, and would haue holden him in that condemnation for euer, if hee had beene no stronger then we that deserued it. But because he was also the sonne of God, in whome the fulnesse of the Godhead dwelt bodily, the eternall spirit that was within him did lose the chaines of death & hel, and mightily arose vp from the power of

er of Sathan, of whiche it was impossible that hee should be holden: and he hath left those his enimies the deuill, death, and hell, in ignominie and darkenesse, and hath abolished them for euer and euer: not to hurt vs any more, worlde without ende. In this hope (dearely beloued) is our delight & dwelling place, and they that knowe not these sufferings of Christ, our soules shall haue no pleasure in their counsels. And thus farre of the first benefite mentioned of the death of Christ, that he hath abolished the deuill.

The seconde benefite is, that wee bee set at libertie from the bondage of the feare of death: For so the Apostle saith: *And shoulde set them free, as many as with the feare of death, all their life long, were holden in bondage*: In these wordes, let vs nowe consider what bondage wee were in, without Christ: and what libertie wee haue obtained through him. Without Christe, all our life is a miserable bondage: in feare and terrour of eternall condemnation to come vpon vs, for our sinne, in the day of death: through Christe wee see our sinnes purged, the deuill vanquished, death and condemnation abolished, and our selues in the libertie of the children of God, to say: *Our father whiche art in heauen*. This is the difference of estate betweene the children of God & the children of this world. And what miserie (trowe we) then do the wicked of the worlde liue in? There is in deede no peace vnto the wicked, as the Lorde hath said, when in al their life is feare and terrour: when they carrie in their

breastes tormenting furies , to holde them day and night in feare of endlesse destructiō. God hath done it, and no doubt they feele it , there is giuen vnto them a spirit of bondage, and of feare, in which they tremble at their own estate: they are the children of the handmayde Agar borne in the bondage of her wombe and dwell in the deserte, and are in mount Sinai, where is the burning fire, and blacknesse, and darknesse, and tempest , and sounde of trumpet at which they tremble: for they are without Christe, and therefore must needs be in bondage, and in the feare of death all their life. But thou wilt say : The wicked prosper and reioyce in their dayes, they are bound in no such bondage: nor feare no such feare. Thou canst not tell, nor thou knowest not the hart of a wicked man, howsoever he boast in his substance, and hath peace in his riches : peradventure there is a bitter remembrance of death within him.

Exod. 12. 31 When Pharaoh the proud tirant had hardened his heart, and boasted exceedingly against the people of Israel, yet he sawe no sooner , the death of the first borne, but hee feared and trembled , as the leaues in the wildernesse : and I remember Solomon saith: There is in deede a way y^e a man thinketh streight and pleasant when the issues of it leade vnto death. But what pleasure is that, and what delight? Solomon addeth, even in that laughing the heart is sorrowfull, and that mirth doth end in heauines, they do in deede strengthen the selues, & strue merueilously to cast out feare , soetime with one pastime some-

Somtime with another: but if they could cast it out
 as out of a cannon, yet would it euermore returne
 againe and vexe their heart, that so flieth from it.
 Balaam would faine haue comforted himself, with
 riches and honor, which he loued so much: yet was
 he not without feare, but at the last it brake out and
 he spake: *Let my soule dye the death of the righteous, and
 let my latter end be like vnto theirs.* So I belecue it is
 with all these men, of reprobate mindes, that store
 vp violence and robberie in their palaces, that fill
 their tables with drunkenesse, their bodies with
 vncleannesse, their mouthes with blasphemie: they
 know it, I thinke, and euen as Iosua sayde, with all
 their hearts, and with al their soules they knowe it,
 y the righteous mans life is better then theirs: they
 know that a groat wel gottē, is better then a pound
 stolen: that sobrietie is better then right busnesse:
 that the chaste bodie is more blessed then the adul-
 terous fleshe: that the mouth that praiseth God gi-
 ueth a sweeter sounde then all their wicked talke:
 & if they do know this, would they neuer so faine
 feare off their cōscience as with a glowing yro, yet
 sometime it awaketh them as out of a sleepe, & they
 see a feareful sight of death and bondage: so that, let
 vs not fret our selues, because of the wicked, nor be
 enuious at their prosperitie: for neither their house
 nor lande, nor hidden treasure, can either take from
 their bodies their quartan agues, nor this care from
 their minde, that they shoulde not feare at the re-
 membrance of their sinne. And if there be any that
 feareth least, in whome the stronge man so pos-

Num. 23. 31

Ios. 23. 14.

felleth al, that y things he hath, seme to be in peace:
 yet for all that he is neuer the better, no more then
 the stalled oxe is the better, because he knoweth not
 that he is takē out to go to the slaughter-house: but
 a souden death shall haue the greater feate: & there-
 fore (dearly beloued) seeing their condicion though
 we make y best of it, is yet extreme euil: let not our
 lot be with theirs, but with the righteous, of whom
 the apostle saith, that they are set free from the bō-
 dage of the feare of death. But you wil say, where is
 this freedome? for the righteous man is yet appearede
 to die: not euerie one: for Paul said, *I desire to bee dis-*
solued and to be with Christ: & no doubt God hath so
 reuealed this hope to many sainctes, that they des-
 pise the graue and death: how be it, I graunt this is
 rare: and it is natural to al, to be loath to lay downe
 this earthly tabernacle, notwithstanding we are free
 from this bondage to feare at it, as though wee had
 no hope. And though wee die in bodie, yet we are
 free from eternal death, and no feare of, it shal ouer-
 come vs: so this is our blessing, not that we shal not
 die: but that we shall not be holden in death, & not
 that we shall not feare, but that we shal not be ouer-
 come with feare: & he is a true christian man y ne-
 ther refuseth to die, nor yet fainteth for any feare of
 death: for why should I repine to giue this bodie to
 death? I must needes die, because my bodie is ful of
 sinne: and I will willingly die, that I may be deliue-
 red from this bodie subiecte vnto sinne: I must
 needes die, because I am full of corruption whiche
 must be chaunged: and I wil willingly die, because
 I would

Phil. 1.23.

Rom. 7.24

I would put on incorruption, that I might see God:
 I must needs dye, because I beare the image of an
 earthly man: and I will willingly die, that I may
 bee like the heauenly man Iesus Christe: I must
 needs dye, because so is Gods ordinance: and I wil
 willingly dye, that I may shewe my obedience to
 his will: for these causes I submit my selfe to the
 decree of God, who hath appointed for al men once Heb. 9. 27.
 to dye, and I am either not at all affraid of it, or the
 feare of it is not much: for I knowe the sting of it is 1. Co. 15. 36
 gone, the victorie of it is lost, the curse of it is taken Gal. 3. 13.
 away, that which remaineth is onely profitable for 1. Co. 3. 22.
 vs, for it shall bring an end of all our labours, and Ro. 14. 7.
 giue vs vp into the hands of Iesu Christ. Thus it is
 now accomplished, that heere is spoken: that Christ
 hath set vs free from the bondage of the feare of
 death: whiche (dearely beloued) if we will learne
 knowe, assuredly it will worke great increase of
 grace, it will chaunge our minds more then we are
 ware of, and when we are wise hearted to see in
 deede, no doubt we shalbe as bolde as Paul, and say
 vnfaignedly: *We desire to be dissolued, and to be with
 Christe.*

It followeth now in the 16. verse: *For he tooke not at
 all upon him the angels, but he tooke upon him the seede of
 Abraham.* These woordes are a further declaration
 of that he said: He tooke part of fleshe and blood,
 euen as other children. This he maketh plain thus:
 He tooke not (I say) any nature of angels, but hee
 tooke the nature of Abraham, & was of his seede,
 naming Abraham, both in respect of the promises

which were first made personally to him : and because by his name , there was more weight to persuade the Iewes that he was their Messias , and by example the doctrine is more plaine, & in deede it is verie plaine : as other children tooke flesh, so did he, flesh I say, not the nature of Angels, but the seede of Abraham. And if the Apostle conclude al this of these wordes of the Prophet, *Beholde me and my children*, what may we conclude, and howe boldly of the wordes of Mathew? *Abraham begat Isaac, Isaac begat Iacob, Iacob begat Iudas*, and so foorth, till he came to the virgin Marie, of whome Christe was borne. Howe faithfully may we belecue it, that he was borne a man as other children were? And how boldly may wee detest all the madnesse of Martion, Maniche, Nestorius, Eutichus, Apelles, Apollinaris, Ennomius, Cerdo, Valentinus, the Pope himself : and all their disciples, who haue so many wayes denied the true humanitie of Christ?

It followeth in the seuateenth verse: *Wherefore in all things it became him to be made like vnto his brethren, that he might be a merciful and faithful high Priest in things concerning God, that might make reconciliation for the sinnes of the people.* In these words the Apostle sheweth an other necessarie cause why our sauiour Christ was man: that by experience of our infirmities he might be merciful, and faithfull to work the reconciliation betweene God and vs : and so concludeth this disputation of humanitie, applying it now vnto his Priesthood, as before particularly he had done to his kingdome, and prophesie.

These

These wordes : *He ought in all thinges to be like vnto his brethren* : whiche are repeated againe Cap. 4. 15. they are to be marked of vs, that wee see howe expressely still the Apostle vrgeth, that God is a verie natural man, altogether as we be, except sinne : like nature, the same flesh, like affections, the same soul, like properties of bodie, the same hunger, thirst, and other desires.

And as he is now, so we shalbe, our bodies glorified as his : nor his no more infinite or in many places then ours shall be: and thus it was necessarie it should be, that he might be a faithfull high priest, to reconcile vs, euen vs bodie and soule vnto God his father.

Phil. 3. 21.

It followeth in the 18. verse. *For in that he suffered. when himselfe was tempted, he is able to succour those that are also tempted.* These wordes shew the cause of the former saying, why our Sauour being made man was so much the more meete to be a faithful mediator vnto vs towards God : for beeing man, and himselfe tempted, he felt our infirmities, and had y more compassion towards vs. Other thinges we haue to note in the 17. & 18. verse, whiche the next time we will more speake of. Now let vs pray. &c.



**The tweluth Lecture, more vpon
the two last verses, & vpon the first verse
of the thirde Chapter.**

17 Wherefore in all things, it behoueth him to be made like
vnto his brethren, that he might be mercifull, and a
faithfull high Priest in thinges concerning God, that he
might make reconciliation for the sinnes of the people.

18 For in that he suffered, & was tempted, he is able to suc-
cour them that are tempted.

CHAP. III.

1 Therefore, holie brethren, partakers of the heauenly
vocation, consider the Apostle and high priest of our
profession, Christe Iesus.



He Apostle (as I sayde) shewed in
these last verses, what profite is vn-
to vs, in that Christ became man :
for so he was made a mercifull, &
faithfull high Priest. The meanes
of this faithfulness was, for that he
hauing experience of our tempta-
tion, had the more compassion on vs, to deliuer vs,

How dan-
gerous a
thing it is
to denie
that
Christe

Here we are first taught, that Christe became a
faithfull high Priest for vs, because he was man like
vnto vs: so that, who soeuer denyeth our Sauour
Christe to haue a naturall bodie like vnto ours, he
also denieth that he is either a mercifull, or faithfull
mediatour

mediatour for vs: for so it pleased God to instructe him according to his manhood, that by experience and feeling, he should learne to haue pitie on others he calleth him mercifull, in respect of the affection of his minde, which was full of compassion toward vs, hee is called faithfull, in respect of his constancie, who would neuer leaue vs, till hee had brought vs into eternall life. In all this we must learne how to do good vnto our brother in affliction: and these two things in our Sauour Christe, wee must carefully keepe, if we will be righteous after his similitude. We must ioine vnto al our doing, a loue and compassion to our brother in his want, and constancie in well deseruing, that our loue be not wearied with paine and labour: for without loue, what so euer I do, it is nothing: no, not though I gaue, (as Sainct Paule saith) all the goods I haue vnto the poore. And I pray you, is not this the lawe of God? Loue thy brother as thy selfe: wherein all our dutie is taught vs betweene man & man. What then though I doe no murther, or steale not, or speake not euil, though I helpe the safetie of my brothers life, though I mainteine his estate, though I bring him increase of goods, though I care for the puritie of his bodie, though I mainteine his good name? Except I haue in all this an inward loue and affectiō to do it to him with such a hart as I would haue an other do the like to mee, and to be grieved with all his hurt, as though I my selfe sustained it: except (I say) some measure of this loue and compassiō be in my doing, my doing hath none account

hath a natural body like vnto ours.

1. Cor. 13. 4

in the sight of God. Marke this (dearely beloued) and teach it your children: and I would our fathers knew it wel, that boast so much of the good works of the old world. There is no good work vnder the sunne, but that which is done in loue and compassion of minde: and were their works such whereof they brag, when they gaue the rich altar clothes, & vestimentes, the costly hanginges for their chancels, their bells, their gilded crosses: when they carued curious images, & clothed them with goldsmithes worke, when they builded chappels and chanteries: when they went farre on their knees, gaue rich gifts vnto shrines? In all these workes so much magnified, where was mercie? what loue, what compassion was there in the? They pitied not (I am sure) y^e pouertie of lime & stones, to cloth the so gorgeously: nor they they pitied not y^e priest in his furred gown, to put vpon him a cope of great price: & for all men in y^e world, let him speake y^e euer was y^e better for it: whose bodie was the warmer for y^e costly clothing of y^e church walls? whose house was y^e lighter for the torches & candel about the altar? whose head aked y^e lesse for y^e goodly garland of an image? or if there were in al this, no profite to my brother, no loue, no compassion of y^e thing to which I gaue a gift, how coulde these be good workes that had no goodnesse in the? For I thinke there is no man so vain y^e wil think he did these things vnto God: that were vnspekable blindnesse, to think y^e with y^e gifts of gold & siluer I could please god: he gaue no gold nor siluer for our raülöe, nor he will take none for
recom-

recompence of our finnes . The Prophet plainly saith, *All my goodes can bring nothing vnto thee, O Lord.* And how doth the Lord himselte reiect such vaine thoughts of our heartes, when he sayth? *If I be hungry I will not tell thee,* and such other like speaches in the fiftie psalme, commanding expressely, if we will doe good with meate, drinke, cloth, gold, siluer, &c. bestowe it vppon the needie brethren : for God taketh no such giftes at our handes . And therefore (dearely beloued) all these good workes of which you haue heard such boasting, before God they are as nothing, & there is no goodnes in them: for neither is there any mercie in such doinges, and without it, it is impossible to please God in thy doing. And thus we see their woorkes, euen their greatest works, & of supererogation, whē you haue weighed them well, they are founde lighter then straw. And their workes of dignitie next vnto these, they are of the same sort, of no value, as light as vanitie it selfe. Such are their penie or groate doles, when the man is dead, that his executours vse to giue for his soule . Was there euer follie like vnto this? No worke is good without loue and compassion of mine owne fleshe: yet then is the worke done for me, when my fleshe is without sense, and when there is no compassion or feeling left within me. But God is iust, and for so fruitlesse a work he gaue a helplesse rewarde, they bestowed a verie ydle liberalitie, and God recompenced it with verie ydle thanks, that for their benefite the foolish people shoulde say, Lorde haue mercie on his soule, for whome

2. Cor. 6. 2.

whom I thinke they prayed not al the dayes of his life, when the acceptable time was, and the day of health (as Saint Paule saith) in whiche they might haue beene heard. But God at the last hath visited vs, and this vanitie is scatered away: I woulde the remembraunce of it were gone with it.

1om. 2. 7.

Gal. 6. 9.

Another propertie is here attributed to Christ, that he was saythful, that is, constant, and vnmoue-able in his loue, til he had finished our reconcilati-on: a lesson vnto vs, y^e loue should not faint within vs, nor we be wearie with the labour and trauell of it: for true it is, loue is not an idle affection, to say *I would he were well*, Or, *God helpe him*: but loue is painfull to helpe in time of neede, and well wil-ling, that no paine can wearie it. So S. Paul saith E-ternal life is giuen to thē which looke for it, in con-tinuance of wel doing. And in another place he bid-eth vs not to be wery of wel doing: for we shal reap the fruit of it, & not be wearie: a thing (dearly belo-ued) cōfessed of al men, yea, the verie gentiles knew it, y^e al my well doing is nothing worth, if at last I wold leaue my brother in miserie, & not help him stil. But it is a thing practised of verie fewe, when I haue once or twise trauelled in my brothers cause, not to be wearie, but to helpe him stil: this corrup-tion of the worlde, let vs take heede of it, & correct the frowardnesse of our owne nature. Tell mee, I pray, if I sawe a man drowne in the mids of the Thames, what if I came vnto him, & brought him nigh to the shore, and then left him drowning by the bancke side, what good did I to him? Sure, no
more

more then he that looked on, and let him alone in the middes: onely I made him languishe with a vaine hope, whereby his death was the bitterer. And tell me thou fainting wearie friend: if Christ should haue done so with thee, how great had been thy miserie? If he had endured for thee the paine of his birth, the trauell of his life, the affliction of his flesh, the reproches of men, the tentations of the diuell, and then had left thee in bondage of death whiche thou couldest not escape, what hadst thou bene the better? Let vs learne then to be faithfull as he was faithfull, & endure to the end in well doing. I speake this with griefe, to see the world, how euerie man is left in his righteous cause: faire wordes and goodly countenances are not hard to get, but a faithfull heart to deliuer the iust out of trouble, I haue seene it in Christ, I haue not else found it in one. Yet this I am sure of, he that is faithfull in this behalfe, he is like vnto Christ, and Christ liueth in him. And thus farre of the last verses of this second Chapter.

Now let vs come to y third. *Therefore holie brethren partakers of the heauenly calling, consider the apostle & high Priest of our professiō Christ Iesus:* Now y Apostle leaueth to make any further description of y person of Christ, wherof we haue hard, & beginneth a more particular declaration of his offices: & first, how he is our Prophet, to the 14. verse of the next chapter. And now let vs learne to be fruitefull hearers: and this exhortation, let it make vs wise, that carefully & dilligently we may harken, & learne the mistery of
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of y Lord Iesu, in which we be saued: that we may haue the testimonie in our selues, that we be y children of the Newe testament.

Therefore holy brethren &c. Let vs marke diligently euery word, in this excellent exhortation: for they are not onely a wise perswasion to moue vs to care and diligence in learning: but the exhortation is so gathered out of the former doctrine, that this one sentence is a plaine exposition of all the doctrine taught before from the eleuenth verse, to the end of the Chapter. He saith first: *Therefore, Or, for this causes* as if he woulde say: Seeing it is so with vs, seeing God hath receiued vs into this grace, seeing such an excellent prophet is giuen vnto vs, let vs heare him. So in the first worde he sheweth, that this exhortation is according to his former doctrine.

Then he calleth them, *Holie*, alluding to that he spake in the eleuenth verse: *He that sanctifieth, & they that are sanctified are one*: to teach vs that we be holy, that we are one with Christ, and y by his spirit sanctifying vs, we be receiued into his fellowship. He calleth them *Brethren*, repeating that he taught in y 11. & 12. verse, that Christ hath taken our nature, & we are euen as his brethren, fellow-heires with him in the kingdome of his Father: and that this is the meaning of, *Brethren*, the words following declare. *Partakers of the heauenly calling*: these wordes shewe what brotherhood he speaketh of, that is, a heauenly brotherhood whiche we haue with Christe, for Christ the sonne of God, who hath brought down heauenlie giftes, hath imparted himselfe vnto vs, & made

imparted himselfe vnto vs , and made vs fellowes with him in these heavenly blessings : first reuealing his fathers wil , then defending vs from our enimies : and at last presenting vs faultlesse before God, abolishing the diuell and the feare of death, of which heavenly giftes he spake in the 12. 13. 14. 15. verses. After he addeth: *The Apostle and high priest of our profession*: In these wordes he teacheth, what offices he had before attributed to Christe, in the texts alledged : first that he is our prophet, calling him by the name of Apostle, that is, the messenger of God, to teache vs our profession. verse. 12. then that he is our priest, to present vs before God, as verse. 13. And although, as I haue often tolde you, his kingdome is also manifestly proued by that is sayd afore : yet by this place I gather, that the apostle hath especially & of purpose, onely taught this, that Iesus Christ God and man, is onely our Prophet and priest, to declare and work our saluation, exhorting vs now to learne carefully so great a mysterie.

Now let vs consider further this exhortation, to see what profitable thinges we haue to learne in it: where we are first called *Holie Brethren*, we may see in these wordes a good image of the Church of Christ : *Brethren* (as is said) noteth our vntie with Christ our head, by the participation of his spirit, so the church is a people grafted into Christ, y^e is, made members of Christ, and sanctified with his spirite. This is our knowledge of the church, which is true & catholique: it is not in any obseruation of time, of place, of person, but where this brotherhood is a

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people

people ioyned to the Lord Iesus, and sanctified by him, there is the church: to talke of any places, it is great follie, Christe will not haue his church to be known by country or kinred, or respect of persons but onely by this, that they are grafted in him, and made a holy brotherhod. And here let vs lern what is true holinesse, euen to be made partakers of the holines that is in Christ: for he hath sanctified himselfe for vs, and is made vnto vs our sanctification of God, without whome we are fleshe & bloud, the cogitations of our heart bent to euil, & al our righteousness as a defiled cloath. For if the Angels that are greater then we in all power & excellencie, can not iustifie themselves in his sight: what can we do

Lob. 4. 19. (as Eliphaz sayth) y dwell in houses of clay, whose foundation is in the dust, & who shal be destroyed before the moth? The Lorde hath no neede of our workes, nor they shal euer come in account before him: for if one man could do all that all fleshe hath euer done, yet still he might say, he were vnprofitable. The great iustice, fortitude, temperance, liberallitie, and all other vertues, whiche so abounded in some of the Gentiles, what haue they to glorie in the? Nothing at all before God: except they say, as Paule witnesseth of them: When we thought our selues wise, we were verie fooles. And why was all their doing nothing worth? Because they sought their righteousness in themselves and were not of y brotherhood of Christ, to seeke all their holines in his person. Euen thus (dearely beloued) and none otherwise, it is with all Insticiaries in the worlde, whether

whether they be gentiles, or whether they be Papists, in their righteousness they are defiled, & in their wisdom they are made foolish: if they seeke their holiness in themselves, or iustifie the worke which their hands haue brought forth. And let no mā, be he neuer so holie, if he were as good as Paul, exempt himself: for Paule himselfe confesseth this with vs, that what soeuer he could do, he would accompt it but as doing, that he might haue the righteousness, not which was of himself, but that which was by faith in Iesus Christ, that he might be of this brotherhood, & as he sayth, that he might be found in him. This is the true rule of holiness, otherwise to talke of our grandfathers and fathers, what good works they haue done: it is to shew forth our own ignorance in the faith of Christ. For what haue our fathers done: but Socrates, Aristides, Scipio, Fabricius, and a thousande among the gentiles did as much? Or, if they had done neuer so much, if they had giuen al their goods to the poore, and their bodie to the fire, what then? Except they had been brethren with Iesu Christ, one with him, & sought for their righteousness by faith in him, they had no holiness in them. And I meruell howe this being so plaine, so many yet can be deceiued, to loue still y^e idolatrous nation, which teacheth them to glory in their owne woorkes: and let no man thinke we slander them, or that they giue not this glorie to their owne woorkes: for their owne wordes testifie against them: they haue named it distinctly, *Opus operatum*, A worke wrought of it selfe, without grace, with

Phil. 3. 9.

out Christ, without faith, Opus operatum, The thing done it is meritorious. Did euer Pagãe attribute more to themselues? Then we may boldly conclude against them, and our Sauour Christ shall be our warrant. They are not of God, because they seke their owne glorie: and let vs giue glorie vnto God, to acknowledge all our holinesse to be in his brotherhood, as we be one with Christ, and Christ with vs, whom God hath giuen a sanctification vnto vs.

In that we are sayd, to be *Partakers of the heavenly calling*: we must consider what is the honour offered vnto vs: and that we be not dull of hearing, when such a blessed sound is brought vnto our eares. If we were called to vile thinges, wee might stop our eares, but hauing a heavenly calling, they be, and let them be excuselesse that despise it. It was a vsuall perswasion with Saint Paul, to put the Churches in mind of their calling they had of God, to stir them

Eph. 4. 1. vp the more willingly to follow it. *I beseech you brethren* (saith he to the Ephesians) *walke worthie of your calling, in which you are called.* And of him self he testi-
fieth to the Phillippians, that his continuall trauell

Phil. 3. 14. was to be carried to the price of his high calling of God, which was in Christ Iesu: so let vs also be inflamed with the loue of our calling, to followe it, lest it come vpon vs also, whiche was spoken in the Prophets: See you despisers, & matuell and vanishe

Act. 13. 40 away: for I will worke a woorke in your dayes, a worke which you will not belecue, though a man should tell it you. We haue not to deale, as our fathers had, with men that preache lies, and are learned

ned to tell tales, and happie had they beene, if they had reiected them: but y^e sonne of God is come vnto vs, and hath called vs with a heauenly calling, & yet again his voice hath shaken, not the earth only, but also Heauen. And how much thinke you were it better for vs, that we were againe in the darke dayes, and blacknesse of our old superstition, then this openly to heare the Gospell, and little or nothing to giue heede vnto it? But this is a case almost desperate, & when we speake, we are almost without hope. We haue so many yeres despised this heauenly calling: and lewde men, lewde I may wel call them, though some be riche, and some be high, who take suche libertie, by reason of their riches & titles, that they dare openly blaspheme the Gospell, and contemne our church and congregations, & no man is to controll them: for this cause, (for my part) I am nighe perswaded, that God will cut off this generation, whome he hath loued, and raise vp another, whiche yet he will blesse more, and they shall bring a discipline into his Church, which shall stoppe the mouthes of these mightie giants, which thinke by their strength, to do what they will. But I leaue this to the Lord, who doth regard it.

Where Christ is said here, to be *The Apostle and high priest of our profession*, we must learne this, that we y^e bee Christians professe no other teacher, nor no other Sauiour: but this is all we beleue, and al we speake, that Christ is bothe our wisdom & our iustification: his worde is ours, his doctrine is ours, his wisdom is ours, we professe not one ior,

or one title wherof he hath not bene an Apostle vn
to vs: and whosoever he be, that teacheth vs other
things, then what Christ hath taught vs al, he is not
of our profession, nor of our brotherhood: & more
then this, we are sure he teacheth nothing but vaine
illusions and imaginations of men: for all treasures
of wisdom and true knowledge are hid in Christ.

And seeing it hath pleased him to be our Apostle,
who is y^e sonne of God, y^e brightnes of his glorie, y^e
ingraue forme of his substance, y^e heire of al things,
the maker of heauen & earth, farre greater then an-
gels: how vnthankfull be we, if this doctrine be not
our profession? Nay, how madde be we, if we will
change him either for any other, as else for al other?
What so euer glorious names they bring of Fa-
thers, Doctours, Counsels, and such like boasting
words, we neither knowe them, nor their names: if
they be ministers of Christe vnto vs, their feete are
beautiful, & their names are honourable: if they be
their owne ministers, we knowe them not, nor all
their glorie: if they say, they be doctoures, we may
well say againe, they are but Phariseies that will be
called Rabbi. We haue no doctour but one, and
that is Christ, & he is *The Apostle of our profession.*

Now, where the Apostle calleth *Christe the highe
Priest of our profession*, as we haue learned before, if
he be our Apostle, we haue no other teacher: so we
learne here, if hee bee the *Priest of our profession*, no
part nor parcell of the office of his priesthood wee
may giue to another, but professe it clearly, that he is
our Priest alone. And as the priest is ordeined to

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make sacrifice for sinne, and to be a mediatur betweene God and man: so all this woorke we must leaue wholly vnto him, know no other, receiue no other, professe no other, vppon whome we will lay this reconciliation, to purge our sinnes, & to bring vs vnto God, but Christe alone: for he is *The Priest of our profession*, he hath washed vs from our sinnes, he hath ioyned vs vnto God, let him haue all the praise of this saluation. Let vs cal all the worlde into a reckoning, whosoever they be, Popes, prelates, abbats, monks, friers, heremites, ankers, their indulgences, their pardons, their blessings, their orders, their garments, their vowes, accōpt all their works, praiers, fastings, meditations, pouertie, nakednesse, & al their chastisings of their bodies: if in al this laid on a heape, thou seekest to counterprise but the least iot of thy sinne, thou makest thy selfe thy priest, & art an hipocrite or an hipocrites disciple & hast denied Christ to be the priest of thy profession: for if he be thy priest, he is thy priest alone, purging all & every one of thy sinnes, & hath neither fellow, nor helper in his worke: but as he hath saide, so he hath done: and he hath troden alone the wine-presse of the wrath of God. Beware therefore (dearely beloved) of such doctours, & of such doctrine, which in the question of forgiuenesse of sinnes, carrie away your senses to any man, or woorke of mans hand: for it is but subtiltie to make you blinde, that Christ shoulde not be the Priest of your profession. And as it is thus in the purging of our sinnes, so in being mediatur betweene GOD and vs, to

offer vp our workes, our prayers, and vs our selues faulcleffe before his father, there is no other but hee alone: for if all Angels would present our prayers, yet they could not, our thoughts are so euil & our words so vncleane, that the Angels of God can not make them righteous in his sight.

But if Christ giue vnto vs his spirite, to minister sighes in our hearts: and in his owne righteousness, in whose mouth was no deceite, will sanctifie our prayers, which are of polluted lipps: then we haue a free entrance vnto the throne of grace, for he hath sanctified himselfe for vs, and whatsoeuer we aske in his name, we shall obtaine: for thus neither our prayers are of vs, but they are of the spirite of God, neither are they presented from vs, but from him who is our Mediatour, and giueth them his owne righteousness to make them accepted: and thus in his holy and vnsearchable wisdom, finding a meanes to sanctifie with his holines al that is ours, euen vs our selues also he hath sanctified in himselfe, and giuen vs the righteousness of his humanitie, to be righteousness vnto our fleshe, and so presenteth vs vnblameable vnto his father. Thus Christ is the Priest of our profession, and in al Christianitie there is no other. It grieueth me heere, to see the subtiltie of some, who with colored words deceiue the heartes of many that are not euill. When they would pull this profession out of our mouth, they speake not in plaine woordes, to bid vs denie that Christ is our Priest, for then we would hate them: therefore to kepe their credit, and yet to worke their mis-

mischiefe, they stammer in their tongs, that the simple should not perceiue them, and they say, a Mediatour (which is one part of his priesthood) is of two sortes, one of redemption, and so is Christe alone: another of intercession, and so are al the Saints and Angels. Thus they stop the mouthes of ignoraunt men, & then with a harlots forehead, boast in their lies. But when you meete these Rabbines, & Apostles of their owne profession, aske of them what they meane by a Mediatour of intercession: they may as well say, an intercessour of mediation, for both are one: and it is (as y^e Logicians cal it) a meere nugation: for where there is one Mediatour betweene God and man, the man Iesus Christe, it is his office to redeeme vs from sinne and to make intercession to God for vs. And they rob him of this last part of his honour, who make you beleue it is a seuerall thing belonging to an other: as by example we may make this more plaine. It is the office of a king to rule ouer bodie and goodes, in whiche cause God comaundeth our obedience: nowe a forward person that woulde denie to pay his tribute shall say, a king is of two sortes, one ouer the body, another ouer goods: my bodie I graunt to any lawfull seruice, as due to our King: but our king is not onely the King of our goodes, and I will bestowe mine other wise. Doe you not see what follie is in this? because God hath submitted to Kinges, two thinges, bodie and goods, therefore, to say, there be two sortes of Kinges? Euen so, God hath made a Mediatour, both to redeeme vs, and to present vs

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vnto God:and they blinde your eyes, and tel you there betwo sortes of Mediatours. Surely, euen with as good reaso they might say: because a man hath bodie & soule, there be two sorts of men, one of a bodie, another of a soule: but to let such deceiuers go, let vs confesse a better faith, and acknowledge that Christ is the one and whole Priest of our profession.

Our profession.

And heere let vs not forget this that our religion, our faith, our hope, is called our profession: so he calleth it againe in the fourth chapter, verse. 14. and againe in the tenth Chapter, the confession of our hope: whereby we learne, except wee professe it, it is no religion, no hope, no faith.

The Prophet saith: *I haue beleened therefore I haue*
 2. Cor. 4. 13 *spoken:* and S. Paule maketh this common to vs al: we haue also beleued and therefore haue we spokē:
 Ro. 10. 10. and saint Paul saith to the Romans: As in hart we beleue vnto righteousness, so in mouth wee confesse vnto saluation: and Saint Iohn saith, whoso-
 1. Ioh. 4. 15 *uer shall openly professe that Iesus is the sonne of God, god dwelleth in him & he in god. And whoso-
 euer he be, that for any feare of man, or for any cause maketh it not knowē that thus he beleueth, or wil not professe his faith, the scripture testifieth against the thoughtes of his heart, & saith plainly: He loueth the glorie of man more then y^e glorie of God. Let vs not be guiltie of so greate sin: for this cause y^e calling of the gentiles was so greatly magnified, because the name of god should be great fro one end of the earth to y^e other. How do we holde*

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our peace, if we be called in this couenant: and not onely so; but what creature is there which is his dumbe nature, sheweth not out the praise of his Creator? *The beauens declare the glorie of God, and the firmament sheweth his handie worke:* howe should then man, of whome God hath beene especially mindfull, ty his tongue, so excellent a member of his bodie, and not with it speake forth the praise of God, and make the world his witnesse what faith he hath in Christ? But of this I spake before in the eleuenth lecture, and vpon the twelfth verse. Now let vs pray, &c.

¶ The thirteenth Lecture, vpon

2.3.4.5.6. verses, to these wordes:

whose house, &c.

- 2 *Who was faithfull to him that hath appointed him, euen as Moses was in all his house.*
- 3 *For this man is counted worthy of more glorie then Moses, in as much as he which hath builded the house hath more honour then the house.*
- 4 *For euerie house is builded of some man, and hee that hath built all things, is God.*
- 5 *Now Moses verely was faithfull in all his house, as a seruant for a witnesse of the thinges which shoulde be spoken after.*
- 6 *But Christ is as the Sonne, ouer his owne house, &c.*

I Tolde



Tolde you, the Apostle in this Chapter, beginneth a speciall discourse of the prophesie of Christ: first (as you haue heard) making an earnest exhortation for vs to hearken vnto him.

Nowe, hee goeth forward, and teacheth what maner of Prophet Christ is, and how we ought to account him. First, that he was ordeined of God: next, that he was faithfull in his calling, for he saith: *He was faithfull to him that appointed him:* for in that the sonne of god was (as we haue hard) thus made mā, this was gods appointment, to make him our prophet: and in that he was appointed of God, he is set forth with his warrāt, that he did not glorifie himselfe to be our prophet, but his father gaue him this honour by his glorious voice sounding out of the cloude: *This is my beloued sonne whome I am well pleased, heare him:* and let vs take heede, not to refuse, or despise him, that is thus sent of God, and speaketh from Heauen, least we should be found to strue against God. And here, that it is saide: *God appointed him:* wee see the roote and founteine of this loue, that Christ should come a fauour amōg vs. It was not onely in the person of the sonne, who gaue his life for his sheepe: but it was also in the person of the father, who so loued the worlde, that *He gaue his onely begotten Sonne*, that euery one whiche beleueneth should not perish but haue life euerlasting. So that wee know, as the work & instrument of our saluation is in Iesu Christ, God and man, who was crucified for

Christ ordeined of God to be our Prophet.

for our sinnes: so the first cause is in God the father, who according to his owne purpose and will, hath predestinated vs in Christ, beefore the foundations of the worlde were laide, that we shoulde bee vessels of honour, to set foorth the praise of his glorie, who had mercie vppon vs.

And as we must giue vnto our sauiour Christ, y^e glorie of our redemption, in the sacrifice of his bodie, or else we denie him to be the Sonne of God. so we must giue vnto the father the praise of his mercie that hath freely loued vs, and predestinated vs eternallie vnto life, or else we denie that he is the father of our Lord Iesu Christ: for as this is our profession, that Christ hath done the deed: so this is our profession, that God the father hath appointed him vnto it. And the Apostle speaketh here, that god appointed him to be our prophet: so our sauiour Christ euer acknowledgeth, that he was sent of his father.

The second thing here witnessed of Christ, & in which we are assured he is our only prophet, & we are prouoked to hearken vnto him, is: that *He was faithful in all the house of God*: This faithfulness is truth & integrity in discharge of this office comitted to him, wherein he set all his care & industrie, that he might be found faultlesse, y^e like as hee was sent of God to be a prophet to reueale his will: so he did faithfully perfourme it, teaching onely the doctrin & ordināces of his father: as in many places Christ testifieth this faith in his doing: *My doctrine* (saith he) *is not mine, but his that sent me.* Againe, Ioh. 7. 16

Ioh. 8. 28 *I do nothing of my selfe, but as my father hath taught me, so I speake. And againe: The words that thou hast giuen*

Ioh. 17. 8 *me, I haue giuen them.* Howe diligently then ought wee to heare such a prophet, as hath so faithfully spoken? And here wee haue all a verie good lesson taught vs in the person of Christ, to what calling so euer we be called of God, in the same let vs bee faithful: if we be preachers, faithful preachers: if we be princes, faithful princes: if we be iudges, faithful iudges: if we be treasurers, faithful treasurers: if we be merchants, faithful merchants: what soeuer we be, faithfulness must be our praise: for as Sainct Paul requireth of al: *He that hath an office, let him be diligent in his office. So he giueth this as y^e praise of al diligence. It is required of euery dispenser, that hee bee found faithful: and euery vnfaithfull seruant shalbe condemned in his work, in the day that his acco^unt is called for: for he y^e hath ben vnfaithfull in things of this life, which are fraile: and fewe: how can he think there shal euer be committed vnto him eternall things, and infinite in number.*

An acco^unt of
our offices
is to be made
to God.

And we must here also marke, that it is said of Christ, Hee was faithfull to him that called him: that is, to God: for vnto God wee must make our accompt for euery worke.

1. Peter.

It is true, that kinges make their vnder officers, but the offices are all of God: Kinges serue to appoint the persons in this ministerie of man: but god alone appointeth them their work which is the ministerie of his iustice, and the safety of his people, of which he also will aske an accompt, and before

before him we doe all that we doe. When Iosaphat King of Iudah appointed his iudges and officers, he giueth them this charge: *Remēber that now you execute not the iudgements of man but of the Lord.*

2. Cro. 19. 6

Therefore in euery office, thou bearest the image of god, & nothing must make thee break the righteousness of it: not thy profite, not thy pleasure, not thy kinsmā, not thy friend, not thy father, not thy king: for if thou do, thou hast sinned and thy sinne wil find thee out in the day in which shalbe saide: *Come giue account of thy stewardship.* The prince may sett thee in the seate of iustice, but the prince must not make thee peruert iustice: he may giue thee an office, but he cannot giue thee thy *Quietus est*, for the vnfaithfulnesse of thine office: if magistrates and officers knew this, they would not so ambitiously sue, as they do, & when they had obtained they would be more faithful thē they are: but this is a desperate disease, & for me let it grow till it be rottennes in their bones: I speak not in hope of any amendment, but I beare witnes of their sinne against the day of vengeance. Further I say nothing, they haue made their gaine their god, & with the idol to which they are ioyned, let them alone. In this matter of faithfulness, which we haue in hand, let vs learne this: y as it is necessarie in all, so it is especially necessarie in y minister. And to the end that we may all learne what is the faithfulness of a minister, let vs see what was in Christe, whose faith is the example for all to followe,

It foloweth: *He was faithful as Moses in al his house:*

What

The faith
fulnesse of
a true mi-
nister.

What was the faithfulness commended in Moses? That he did in euery point, according to y^e which God had commaunded, and pretermitted nothing of all that the Lorde had saide. This was then the faithfulness of Christe, to doe nothing but at the will of his father: and this Saint Iohn witnesseth expressly in many places, that Christe did and saide all things, according to the worde & will of his Father.

And thus Saint Paule, when he would shewe the faithfulness of him selfe and his fellowes, hee saith: He maketh no merchandise of the word of God nor mingleth it, as vintners doe their wine, but speaketh as from god himself. And in another place, he saith: He doth not mingle deceit with y^e word of God. Now, the worde it selfe is called by Saint Peter, the milke that is without all deceit, shewing, whatsoeuer is else of man, it is falshod, & no sweet nourishment of life in it: therefore he that is faithfull, speaketh onely the words of Christ, as S. Paul saith, in cleare and manifest declaration of trueth. And expressly in plaine woordes this is taught vs by Paule, the first Epistle to the Thessalonians, saying: Our exhortation was not by craftinesse, nor by deceit, nor by vncleanesse: but as God allowed of vs to comit his gospel vnto vs, so we spake: not as studying to please men, but to please god, who tryeth our hearts: neither euer did we either flatter you (as you knowe) nor sought subtile meanes to winne ought vnto our selues (as god is our witnes.) Here is the image of this faith
ful mi

minister,like vnto Christe, one that preacheth nothing but the worde of God, nor for any cause but for Gods glorie. How many ministers know this, the Lorde alone can tell: but howe fewe follow it all we this day are witnesses. And I may almoste say heere,as I sayde afore of officers: I speake not for any hope I see of amends: for I assure you,it is almost with vs in the ministerie as it was in Esaies time with the people of Israel: *The whole head is sick, and the whole heart is heauie, from the sole of the foote, to the crown of the head, there is nothing whole therein, but wounds and swellings and sores full of corruption:* from y priests of the highest chaires, to y beggerly curates of the countrie,a generall neglect,is of this faithfull teahing of Gods people.

Esa. 1. 6.

The other & greatest part of vnfaithfulnesse, is, when we corrupt and defile the word of God committed vnto vs,to mingle it with our own deuices, & bring it into small account, that we might magnifie our own traditiōs: this vnfaithfulnes we pray day and night, that the Lord would keepe it from vs, and we exhort you, in the name of the Lorde, receiue the word ingrafted in you, which can saue your soules, and receiue the immortall scale which is the word of y liuing God by which you may be regenerate, & where in you haue y power of God to saluation, through a pure faith: and haue no trust in man, for euerie man is a lier. This faithfulness, by the grace of God, we bring vnto you, and beseeche you to abide vpon the foundation of the Apostles and prophets: but of this faith, what one iot or title

Iere. 1. 11

1. Pet. 1. 13

Rom. 1.16. is left vnto our aduersaries? Zimrie was as faithfull
 Ephc. 2.10. vnto Elahor, or Hazael to Benhadad, as they haue
 bene faithfull to the Lord Iesu, in this behalfe: for
 1.Re. 16.10. what is it else but to be guiltie of y^e death of Christ,
 to pollute as they haue done, his testament, whiche
 was confirmed in his bloud? what is it but to bring
 him downe againe from heauen, or to raise him vp
 againe from the deade, to take away from vs the
 word of faith printed in our heartes, by the preach-
 ing of his Gospell, and to sende vs to Rome to in-
 quire of our religion? Surely (dearly beloued) I tell
 Deu. 30.12 you true, and yet not I but Paule, nor Paule but
 Rom. 10.6 Christ, y^e be that sendeth vs beyond y^e seas, to learne
 our faith, when we haue the word of God at home
 he is an vnfaithfull creature, adultering the woorde
 of God, and as one that would pull Christ againe
 downe from heauen: and all the Decrees, and De-
 cretalles, & Constitutions of the church of Rome,
 which they haue ioyned to Gods word, & tel you
 you must needs belecue them, they are the verie
 fornications of the whore of Babylon, and haue no
 thing but filthinesse in them: and if any doubt of it,
 let him consider what hath been said. This was the
 faithfulness of our Sauour Christ, to speake onely
 the woordes whiche his father had commaunded
 him to speak. This was the faithfulness of Christs
 Apostles, to preach only what our Sauour Christ
 had taught them. This is our faithfulness, to belecue
 according to the preaching of the Apostles, and to
 be built vpon their foundation: not the Pope, who
 hath exalted him selfe, & cometh with his dispen-
 sations

fations against God the Father, against his Sonne Christ, against his Apostles, and maketh Lawes of his owne, what a periured and faithlesse creature is he? And thus farre of the ministers faithfulness.

Nowe, more touching this comparifon here made between Christ and Moses, there is no doubt but y^e Apostle vseth it the more to ioyne the Hebrues vnto Christe: for howe they accompted of Moses he knewe well, and what soeuer was spoken of him, they did willingly apply themselues to marke it, & learne it, & his praise did winne their affections, to be more equally bent to learne Christ. Taking this occasiō, he beginneth his comparifon, making this as common both to Christ & Moses: that either of them ruled in the house of God, and either of them was faithful in his charge: but yet so, as Christ was much more honourable, & therefore to be of vs acknowledged our onely Prophet. The place here alledged that Moses was faithful, is written in the 12. of Numbers, where G O D giueth him this testimonie, and therefore maketh it a warrant, that God had chosen him aboue al other Prophets, to whom he would more clearely and fully reueale his will: and therefore, none in all the children of Israell, not Aaron, not Myriam, nor any to presume against him.

A notable place and very fit for the Apostles purpose: for directly it teacheth, that likewise Christe, who of all other was moste faithful, was also most glorified of his Father, to be a prophet aboue al prophets: & where he saith, That *Moses was faithful in al*

his house: that is, in all the people of Israell, whiche was his Church, called in the Sripture many times The house of G O D, to shewe in howe nighe a bound God had taken them: & that he addeth (*Al*) it sheweth, that to euery one, Moses was ordeined of God a Prophet to reueale all the will of God, neither any part of it was concealed from him that he knewe it not, neither kept secret by him that he woulde not declare it, but faithfull in all his house, whome in al things euery one should followe: and in this he was an image of Christ to come, who in y house of God should be absolutely faithfull aboue al other y euer were before or after. Here we haue two especial things to learne. Christ was faithfull in al his house: if in al his house, then is there no peece of the house of god which Christ hath not built vp vnto perfection: for if any little part or parcel of it, be leaft by Christe imperfect, then in it he was not faithfull, to finishe the woorke that God had giuen him. Our Sauour Christ thē if we wil receiue him with all his praise, and giue him the glorie of all his work, we must cōfesse he hath built a perfect house and made full all the holinesse of his Sainctes, that they might be washed from all vncleannesse, and at y last be presented by him, vnto his father a glorious church, not hauing spot, or wrinckle, or any like: for he is faithfull in all the house of God: our faith, our hope, our loue, our wisedome, our woorshipping of God, our order, our gouernmēt, Christ hath taught vs all, and he is vnto vs all, and him alone we must set to leade vs in all our wayes. If we should

Christe is
perfect in
his worke
of the
Church,
and we
can not
adde any
thing to
better it.
Eph. 5. 17.

shoulde attribute vnto him the greate and highest mysteries, our predestination, our redemption, our iustification, our sanctification, &c. and say, in such hard points he hath instructed vs, but other thinges he hath left to be done by man: what were this but to say, Christe was faythfull in building the stately roomes of his Fathers house, to make the parlour, or hall, or greate chamber, but nothing else: so, manifestly robbing Christe of his glorie, that he was not faythfull in his house? And howe are we blinded, if we do beleene it: he that abased himselfe so lowe, that he refused not the shame and curse of y^e crosse, what meane we to thinke, he did not abase him selfe to be with vs in our owne likenesse, and reueale vnto vs & teach vs all the wil of God, what soeuer we ought to know or doe? Let them go, the selues alone, and let not vs walke in their counsell, who dare require more then Christ hath taught, or to presume to speake more then they haue learned of him: which is, to make him vnfaithfull in some part of the house.

Another thing in this, is to be marked: if Christ wer faithful in al his house, then are they no part of this house, whiche are not built vp by him: he hath not onely made all perfect, but he hath also done it alone, and not only he buildeth the house, but they alone are y^e house who are built by him: so that we if we wil be this house, we must know and feele his workmanship in ys: and who soeuer knoweth him not, he hath no place in the house of God: for the faithfulnessse of Christ is in euerie part of it, whiche

faithfulnes, if it haue not wrought in vs, we belong not vnto it. And thus farre of this comparison with Moses, in which first the Apostle giueth them both their praise, that they were faithful in all the house of God.

Now, least the comparison should seeme equall, or Moses shoulde be accounted as great as Christ: euen as before he hath giuen Moses his due praise, to testifie how he honoured so great a Prophete of God: so now he sheweth the greates excellencie of Christe aboue Moses, that the Iewes, may also learne to honour their Messias, as it becommeth them.

It followeth: *Now, this man is counted worthie of more glorie then Moses, euen as much as he whiche buildeth the house, hath more honour then the house: for euerie house is builded of some man, but he that hath built all thinges, is God.*

Here, in one especiall point the Apostle referueth vnto Christe a singular honour aboue all other, and aboue Moses: that is, that Moses was so faithfull a ruler of the house of God, that yet hee was himselfe a part of it: But Christ is so a ruler of it, that he hath also built it himselfe. Now then, seeing the woorkeman is more honourable then the house, and euerie part of it, Christ is so much more honourable then Moses.

This raelon, we see, is taken of the similitude of a house, a thing vsuall in our life, and vnderstood of all: and seeing it pleaseth God, to teache vs wisdom by so base similitudes, we are so much more

excuselesse if we will not learne.

Will you see the difference betweene Christe and Moses? Looke vpon a house, & him that made it. When you see a faire house, who hath the praise? The stone and timber, and other matter: or else the workeman that built them vp together? So is it with Christ and Moses: Moses was faithfull, it is true: and so is the stone and timber good, and sound, & verie apt to abide the hewing, til you can frame it together. But what is this to compare it with the woorkeman? Be it neuer so good, it is a lump without fashion, and neuer will haue beautie in it, except the workeman set to his hand: euen so Moses, because he is fleshe and bloud, which nature our Sauour Christe hath sanctified to be a vessell of the grace of God, he was an apt matter to bee made euen a beautifull portion of this house: but what is this to Christ, without whome Moses had perished in his owne corruption, and his nature had bene lost, no peece of it to come into the house of God?

Seeing then Moses is a part of y^e house, and Christ is the builder, who hath set it vp: Moses may haue the praise, that he was set in an honourable place: but the prayse is not his owne, but the workmans that set him in: if we make a comparifon betweene them.

In this similitude of the Apostle, that it might be a full perswasion to the Iewes, they must knowe certainly, both that Moses is but a part of the house and that Christ is the builder of it.

The first is a thing without controuersie, that Moses was a part of the house : for howe was he else one of Gods Saints? or what comfort could he haue had of all the promises made to Israell : if his owne portion had not bene in them, by being one of Israell?

The other, that Christ hath built this house, the Apostle proueth it thus . It must needes be, that euerie house must be built of some bodie, & therefore the house of Israell, in which Moses was so faythfull, was also built of some man: it grewe not alone, no more then timber & stones can ioine together alone to make a house: who was it then hath built it or who made it? who? but euen hee that made all things, and that is God himselfe: if then, as we haue taught, Christ be God & the wisdom of his father by whome all things were made, in heauen and in earth : and if he hath taken our nature, that in one person God and man, he might be a faithfull ruler in this house of god: then he ruleth as the builder, as the maker, so much more glorious then al other, as the builder of the house is more glorious then the house it selfe : this is the plaine meaning of the Apostle in these thirde & fourth verses. Now if it be here obiected : Onely God is the builder, therefore Christ being man, is also a part of the house : We graunt it, he is a part, because he is as one of vs, hath part with vs, and we with him, he our head, and we his bodie : but as he is a part, as he is man : so he is y builder, as he is God: & therefore taking mans nature into the person of the Deitie, to glorifie it with his

his owne glorie, he in this person God and man, is now also the builder of the house: and therefore, all other must giue him the preeminence of honour. If it be againe objected, that Moses was also a builder as S. Paul calleth him selfe a builder & a wise builder, it is true, that this name is giuen them, but only improperly, as vnto the instruments by which god buildeth: for other wise Paule may plant & Apollo may water: but there is no growing into y^e house of God, except Christ, who is God him selfe, giue increase: for he is onely the effectuall builder. He (as the prophet Dauid saith) euen the most high, hath stablished her: & by him al the bodie being coupled & knit together by euerie ioynt for furniture thereof receiue the increase of a perfect bodie, and is made a glorious house of God.

1. Co. 3. 10.
Ro. 15. 20.

Psal. 87. 5.
Eph. 4.

It followeth now in the fift verse. *And Moses was faithfull in all his house as a seruant for the testimonie of the things which should be spoken, but Christ as the sonne is ruler of his house.*

Here is an other difference in which our sauour Christ farre exceedeth Moses, and that is: that Moses was in the house of God as a seruant, but Christ as the sonne. Nowe howe much more honour the sonne hath in his fathers house, then hee that is a seruaunt, so farre Christ is aboue Moses, and aboue all.

And in this, the Apostle needed not vse many wordes: for the trueth in all was cleare, that Moses was a seruant: all confessed, & God calleth him oft his seruant Moses. And that Christ was the sonne,

no man doubted, and the Scripture giueth him plainly the title of the sonne of God.

This was vnto the Iewes a verie plaine, and a verie strong perswasion: for though they had beene alienated from this Sonne of Dauid, whom the apostle preacheth vnto the, neuer so much: yet they must needs confesse, Moses was but a seruant, the Messias must be the sonne: therefore he to rule in the house for ever, and Moses to giue him place.

So now, this high honour of the Sonne of God, being giuen to this Christ crucified among them, they could not be offended at the wordes, but were wisely to consider, whether this was he they looked for or no: which by triall and searching of the Scriptures, when they shoulde finde true, then Christ should haue the glorie of our redemption, which thing the Apostle nowe so carefully goeth about.

Here, we haue al taught vs a lesson of good humilitie, and howe to knowe our selues, and what place we haue in the church of God. Who is there among vs, dare aduaunce him selfe aboue Moses?

2. Cor. 4. 5 yet Moses was but a seruant. Whiche of vs is so great as an Apostle? Yet Paule saith. We confesse our selues to be seruants of the Church.

To the ende there shoulde bee no mo maisters but Christ, it was necessarie all other shoulde bee seruants: and to the ende hee might be Lorde alone, so God ordeined it, that all his ministers shoulde bee fellowes: so they are all fellowe seruantes that are appointed of God, for the ordering of

The ministers are fellowes, & Christ is onely our mai-

of his house.

Moses, in singlenesse of heart, was, and was called a seruaunt: Paule a seruaunt: Peter a seruaunt: all seruaunts for the woorke of the ministerie, to builde vp the bodie of the fainctes of God: this is Gods ordinance from y beginning. But of late, one is risen vp, a beast full of hipocrisie, more lowely in name then any Apostle, or Prophet, and calleth him selfe a seruaunt of seruantes: but as proude in spirit as the whoore of Babylon, which maketh her selfe Ladie ouer Kinges and Emperours.

ster and
Lord.

And this deceiuer hath thus, as wee see, prophaned the Lordes Sanctuarie, and exercised tyrannie in his Church: hee hath driuen out the seruants which laboured in paine and lowlinesse to gather together, by preaching, all the people of God, and hath set maisters in their steede, after his owne likenesse, who too too long haue now kept the church of Christ in bondage, and cease not to striue to keepe it in bondage still.

And therefore wee ought the more earnestly to praye, that God woulde giue vnto the nource-fathers, and nources of his Church, that is, to Kinges and princes, wisdom to see it: and then we should haue hope, that they shoulde also find grace to amende it. But let vs returne to the Apostle.

When hee hath thus shewed that Moses was but a seruaunt, he telleth after, wherein his seruice was, and what was his faithfulness in it.

It

It followeth: *For a testimonie of the things which should after be spoken.* For this purpose, Moses was a seruauant, and in the perfourmaunce of this duetie, Moses was faithfull: hee was a seruauant, to beare witnesse vnto the people of all the woordes which God shoulde speake vnto them, that is, a seruauant faithfully declaring all the lawe of God: for these woordes, *The things whiche should after bee spoken:* though they bee truely vnderstoode of the Gospell of Christ, because in the figures of the lawe, it was shadowed: and Moses also himselfe did beare witnesse of Christ: yet because here is comparison made betweene Christ and Moses, distinctly speaking of both their callinges: therefore I rather take these words of the Apostle here, only to be spoken of the law giuen by Moses: so, Moses was a seruāt to beare witnesse of al the things which should be spoken of the Lorde. Here is the full office and whole authoritie of a true seruauant, faithfully to do his maisters message.

And Moses, the most renoumed of al Prophetes and greatest among the people of Israel, what was he? A seruauant, to declare vnto the people al that the Lorde had spoken. Who is he now will presume aboue Moses, to speake of his owne head, ordinances, and lawes which the lord hath not made? who wil establish decrees of his own in y house of god? Whosoeuer he be, he shal carrie his iudgement: he is not a seruauant, as Moses was: because he beareth not witnesse only to the words that god hath spoken: but he exalteth him selfe to be a maister, and
hath

hath a mouth that speaketh proude things, because he presumeth in the house of god, to giue lawes & orders of his own: for if he were a seruāt, he would do the worke of a seruāt, and beare witnesse what his maister had said.

And here by this place. we may well expounde it that the Apostle Pāule, Iames, Peter, write them selues y seruants of Iesu Christ. The word it selfe is manifest prooffe, they speake nothing but the words of Christ, no decree, no constitution, no order was of their owne, they were but seruants: but all was of the lord Iesu Christ, who was their on-ly maister: and as their name giueth this testimo-
nie vnto the, so Paul openly affirmeth it in plaine words before king Agrippa, that euen to that day,
he neuer witnessed any thing, neither to great nor
litle but onely that which Moses before, & all the
prophets had said, shoulde come to passe. Then let
not y papists here after say, whē we speak against
al their vaine deuises, y they are traditiōs left by y
Apostles: for as they haue not the Apostles places,
but in stead of seruauntes are made Lords: so they
hold no whit of y apostles doctrin: or if they will
still avouch it, that the apostles haue deliuered all
such thinges as they teach, then they must shewe
where Moses or the prophets haue foretold it: for
the Apostles were seruants to beare witnesse only
of such thinges, as God had spoken by his seruants
before them, that is, by Moses and the Prophetes,
without whose warrant whatsoever cometh, we
may boldly say, we vtterly refuse it.

Act. 26. 22

Rom. 12

It

It foloweth: *But Christ as the sonne is ouer the house.*
 In this name (*Sonne*) he doeth not onely giue preeminence to rule in the house, but a perpetuity to dwel in y^e house, & to reign (as the scripture saith) in the house of Iacob for euer: So that, being the sonne of god, who is heir of al things, he ruleth in this house as Lord & gouernour, whose cōmaundement alone doeth stand. And againe, being the Sonne of god, eternallie begotten of his father, he euer did and shall do to the ende, rule and haue the souereigntie in this house: and who so euer he be, in this house, shal presume against y^e sonne, as a rebellious seruant, he shalbe cast out of y^e house, and an other shal haue his roome. Therefore euen as before y^e apostle made his exhortatiō, y^e they woulde consider this apostle & high priest of their profession, euen so let vs and humble our selues vnder this high lord in the house of God: let vs obey his voice & (as Salomon saith) be more redie to heare then to offer the sacrifice of fooles: & let vs bee all faithfull in our calling, y^e before him we may haue a good accompt: especially the minister, y^e he will be a faithfull seruant, keeping his fellowship in the church of god, and bearing witnesse of all that the Lord hath spoken. And nowe let vs pray &c.

¶ *The fourteenth Lecture, vpon*
 the residue of the sixt verse.

- 6 *But Christ is as the sonne, ouer his owne house, whose house we are, if wee hold fast that confidence and that reioycing of that hope vnto the end.*

As



AS the Apostle hath generally before exhorted the to hearken vnto Christ, the high Priest & Apostle of our profession, shewing the necessitie of our so doing, because of the excellencie of Christ aboue al other, who were sent of God vnto vs: yea, aboue Moses himselfe: so now more particularly, he applieth this vnto them, & sheweth that by necessity of their condition & calling, they are bound especially to this duetie: because they, euen they themselves are this house of God, whereof he speaketh, of which Christ is the builder, and in whiche hee ruleth aboue all: so that they may bee sure it was all one to denie Christ to be their onely Prophete, and to denie them selues to be the house of God. To this our purpose are these first wordes: *Whose house we be.*

Another purpose of this speech, is, for their better instructiō in the truth of the gospel of Christ: that they should not, as their fathers did hold their faith toward God with respect of the Temple, the commonly called the house of God: nor with any religion of al the ceremonies vsed in it: for al these thinges had an ende. God was now gone out of the sanctuarie and dwelt no more betweene the Cherubimes, but had made him a newe tabernacle to dwell in, whiche was the bodie of man: which tabernacle onely wee must haue care of, to keepe it pure from the concupiscence of the fleshe, and to keepe it holie from the vaine inuentions of our heart, and then the Lorde should

he had chose, to make them an habitation for him selfe, and a tabernacle of his glorie.

To this end also the Apostle saith, *whose house we are*: this wee must learne in all like places of scripture, where we are called by like name. Saint Paule saith: *Do you not knowe that you are the temple of God, and that the spirit of God dwelleth in you?* And againe: *Do you not knowe, that your bodie is the temple of the holy ghost which is in you, and whiche you haue of God?* And againe, *you are the temple of the lining God,* as god hath said: *I will dwell in them, and I will walke in them, and they shalbe my people, and I wil bee their God.* And againe: *We be no more straungers and forreiners, but fellowe citizens with the Saints, and of the familie of God.* In these and all such places, we be taught, y^e the temple which was once the house of God, is now taken away: and all the religion of the temple, which was once the seruice of God, is now finished and hath his end: from henceforth, there is neither circumcision nor vncircumcision, neither Jewe nor Gentile, but Christ is all in all: the pure and chaste bodie is his holy tabernacle, and spirite and truth is his heauenly worship: thus much directly the Apostle teacheth them in these wordes: *whose house be we*: and therefore called the house of God, because his holy spirite dwelleth in vs, as appeareth in all the places beefore alledged out of Paule.

It foloweth now: *If we holde fast the confidence & reioycing of our hope vnto the ende*: these words he addeth, to teach the manifestly to know themselves, whe-

whither they be this house or no: for if they be, they doe hold and shall hold, the reioycing of their hope constantlie and faithfully vnto the ende. These wordes (dearely beloued) let vs marke them well, and learne them euerie iot and tittle, with a wise hart, for they containe a blessed instructiō, & most necessarie for our time. There is not this day any other thing, that holdeth backe a great number from the gospel of Christ, but only the ignorance of this one sentēce: for what say al our aduersaries against vs, but onely this? Shall we leaue the Catholique Church, to beleue a few new sprouting vp? Shal we leaue the Church, & follow Luther or Zuinglius? The church hath beleued as we beleue, y^e Church hath taught as we teach, & in the church we abide: thus, vnder the name of the church, the churche, the world is mocked, & as Paul saith, the hearts of manie men whiche are not euill are seduced, so that though they haue nothing to blame in vs, yet they dare not come vnto vs, least they should forsake the brotherhod in the Church of Christ. This generall plague is easily cured, & al the euill of it is soone remedied, if we can but hold our peace, and heare the Apostle speake for vs all. This same very question is here handled: the Iewes were now affeard to receiue Christ, they thought him a new doctor, they had Moses, the temple, y^e ceremonies, thinges ful of excellent glorie: and they were sure the church was heere, and these things were in the church, to leaue them all soudenly, and cleaue to Christ alone, were to leaue the Church, & follow new doctrine. The

Apostle to stop this offence, he setteth downe first this plaine doctrin without question, or controuersie, that the church of god, or (to vse his own word) the house of God, is not any building of woode or stones, not any citie, or any materiall Temple, but man is y^e house of God. Here first we learne one necessarie lesson. Wilt thou know the house of God that is, his Church? Looke not at Ierusalem, nor at Mount Sion: for neither the Citie, nor the Temple in it, are now the house in whiche God dwelleth.

If thou doubtest, know it for a trueth, that Ierusalem long since is troden downe of the Gentiles: the Turke and Infidels haue defiled all the stones of it, & for y^e temple, there are many hundred yeres, since the vncircumcised haue entred into it, and the abomination of desolatiou hath stoode in the holie place, that it might be fulfilled that was spoken by the Prophet Daniel.

This therefore learne for a trueth: The Church of God is not in any materiall Temple, nor it is not knowen by any Citie or Countrie. Ierusalem, that for this cause, once was the glorie of the worlde, and the beautie of the whole earth, hath no more this dignitie: neither shall it be given to any place for euer: but to finde the Church of God, seeke in the heart of man: for the Apostles haue all spoken plainly: *We are his house*. Now, let Rome goe and boast her selfe, and pronounce her proude degrees, that in her palaces the Church of Christe doeth dwell: let all her louers striue for her prayes

prayſes, that ſhee is our mother: her wee muſt ſerue, vppon her we muſt wayte, ſhee cannot erre: againſt all theſe children of pride, wee dare ſet our ſelues.

The houſe of God is neither in Rome, nor in the the Capitol of Rome, no more then it is in Aegypt, or the high pinacled Churches in Aegypt: but in euery nation & in euerie countrie, the men that feare God, and worke righteousneſſe, they are the church, and the houſe in which God doth dwell.

And as the Lord hath done to Ieruſalem, and to the ruines therof, that the place ſhould not boaſt of the Oracles of God: ſo God hath done to Rome, to the idols thereof, that their boaſting ſhoulde be in vaine of the church of God: for what was Rome, euen from her birth, but a Citie builte in parricide, then ſtrengthened with robberie, and made a ſanctuarie for murderers of all nations? What was it after, but a ſlaughter-houſe of the martyrs of God? And what is it in oures and our fathers dayes, but the Queene of Pride, y^e nurse of idolatries, the mother of whoredomes, the ſinke of iniquitie, out of which ſorceries, witchcrafts, poisonings, adulteries, rebellions, and bloudie warres, haue overflowed the whole earth.

I lye not on them (dearely beloued) neither they them ſelues can accuſe mee, if any of them heare what I ſay.

A thouſande teſtimonies I haue of this, out of their owne ſtories, and ten thouſand riming verſes haue bene made againſte them for their greate ini-

Q.ii.

quitie.

Citarur.
Ca al reſt.
vet. 10. 535.

quitie: by example of one, learne the residue.

A hundred and fourtie yeares past, one sayth of Rome, and of the Pope thus:

Ima tenet Iupiter, cælum habet Pluto:

Et accedit dignitas animali bruto:

Tanquam gemma stercori aut pictura luto.

We haue brought GOD into Hell, and the diuel into heauen, dignitie is now added to a brute beast, as a pearle to a dounghil, or a faire picture to a peece of dyrt. Euen such as these are, and no better, a thousande testimonies are of the Church of Rome, all which, if we could not belecue, yet let vs belecue our owne eyes: we haue seene his wicked dispensations, the brother to marrie his brothers wife, & the sister to marrie her sisters husbände, the vncle to marrie his neece, and the nephue to marrie his aunt. We haue seene his bulles to make the subiects rebel against their princes: we haue seene his stues in open & knowne places. The Turke hath no more defiled Hierusalem, then the Pope hath defiled Rome: and all the altars of Mahomet are not so vncleane, as the popes reuerend altars, whiche serue for Sodomites: and as the Popes honourable churches, in which we nourishe vp amorous bodies. *Nulla hic arcana reuelo*, Mantuā saith: *I speak no secrets, the world knoweth this wel enough.* And yet, if they wil boast, The Church of Rome, the Churche of Rome, shall we still belecue them? or shal we rather belecue the Apostle: that y church of God is not neither Rome, nor not Rome: but in Rome and out of Rome, the men that feare God are the Church of Christe.

And

And let this be our first lesson, here taught vs by the apostle, The church of God is not found by places and countries: it is but a foolish thing to say, Here is Christ, or ther is Christ, he is in the desert, or he is in the towne: but as where the carcase is, there are the Eagles: so where are men that beleue in Christ, there is his Church, This is the Apostles meaning, when he saith: *Whose house are we.*

Now as we haue learned to seeke the Church, not in places, but in the hearts of men, so in y words following the men are also described, that by their mark we may know them from other men of the world, which are not of y house of God, but an assemblie of y wicked. It followeth: *If we hold stedfast the confidence and reioicing of our hope, untill the end.*

Here the Apostle setteth downe three especiall marks and properties, by whiche the Church and children of God are knowne: the first is the ioy of their hope, the seconde the assurance of it, the third the constancie and perseuerance vnto the end. The ioy of our hope is, a present feeling of immortalitie and the glorie of God, whiche the holie Ghoste kindleth in our hearts, & filleth vs with al heavenly gladnes, according to the promises preached in the word of trueth, which is his Gospel.

And let vs not thinke, but that God hath done thus with vs, whom he hath chosen to eternal life. He hath prepared our hearts to know and feele his vnspeakable gift, which he hath giuen vs: for if we should bestowe any giste vppon men, we are not so vnwise to giue a precious thing vnto him y knows

2. Pet. 2. 9.

not what it is: we would not giue him a diamond, that would thinke it to be a peece of glasse: nor we would not giue him a pearle, that would thinke it to be a graine of salt, for so we should leese both our labour and our thanks. And shal we thinke the Lord will so bestow his heavenly blessings? wil he giue his gifts to those that know them not, who can not giue him again the praise of his goodnes? no, he will neuer do it, but as Peter saith, he hath taken vs for his owne people, to the ende we shoulde shewe forth his vertues, that hath called vs out of darknes into his meruellous light: and therefore, if we be in the couenant of his grace, appointed to the inheritance of his glorie, it is impossible we shoulde not feelee the comfort of it, and know the hight & breadth of his great mercie and grace. If there be a barren and fruteles man, that knoweth nothing of all this, in whose eares the sounde of the name of God hath neither feare nor reuerence, & in whole heart his knowledge hath neither ioy nor gladnes, he is yet a straunger from the church of god, and cannot challenge any parte or fellowship of the Gospell of Christe: for while he can feelee no greater pleasure then of bodily delite, his eie to see, his eare to heare, his mouth to taste, his skin to touch, why is not the oxe as good as he: for these things are vnto the oxe as wel as vnto him? or if honour, riches, authoritie, credit, fauour, be the thinges he loue moste, and in which he hath greatest comfort: what is he better then the paganes & infidels that were before him, in whome this desire was as much, and this delight
much

much more abounding then vnto vs: for we, in respect of them are beggerlie tenants: and they in respect of vs were monarches of the whole worlde. If these things could make the house of God: the house of god were among the beastes of the fielde, or among sauage people worse then beastes, whose desires, if they be our desires, and their delightes, if they be our delights, we shalbe of them, and they of vs: but the house of God shalbe of neither of both: for in the house of God is this hope y we speak of: a feeling (I say) of Gods glorie, in whiche wee haue pleasure more then in all the world. Let vs take an example of Paule in steede of manie, he protesteth thus: I account all the world to be losse vnto mee: yea, I account it but as doing, to the ende I may winne Christe: haue thou this heart, and thou haste peace, and thou haste sealed it, that thou art of the house of God: and this is it that the Apostle teacheth vs here in these wordes: if we holde this reioycing of our hope stedfast vnto the end.

Phil. 3. 8.

Another thing here to bee learned, if we will knowe our selues to be this house and Church of God, is, that as we hold this hope, so we must hold it stedfast, and without wauering, vnto the end: for so the Apostle sayth: We must haue stedfast assurance of our hope: he calleth it in the sixt Chaper, *A full perswasion of hope*, Sainct Paule calleth it, *Hisintentine hope*. a hope, in which he shall neuer be frustrate. So that this assurance, and full perswasion, is in a true and liuing hope, and it casteth out mistruste and wauering, euen as sayth doth: for faith & hope

Gal. 6. 11.
Phil. 1. 20.

cannot be separate, neither in nature nor propertie: but if you haue fayth, you haue hope: and as your faith is, so is your hope: a sure faith, a lively hope: a wauering fayth, a blind hope: for our faith is a perswasion of y^e loue of God in Christ, & our hope is an apprehension of y^e glory which by y^e loue is giue to vs.

It can not be that we should know the loue and grace of god, which is our faith, but we must know the fruit of his loue, that is, his glory, & eternal life, which is our hope: if therefore we be sure, God doth loue vs in Iesu Christe, wee are also sure that God will glorifie vs through Iesu Christe: and as our fayth reioyceth in Gods fauour, so our hope reioyceth in Gods glorie: and as our faith is sure that no thing shall seporate the loue of God from vs, so our hope longeth after the incorruptible inheritaunce whiche we feeble and knowe is laide vp in heauen. So this constancie and boldnes of our hope, without wauering, laid vp in our breasts, and crying still within vs, *Come Lord Iesus*, this hope is our warrant we be the house of God. And all this I speake more plainely & in mo words, because there are so many which either cannot or will not vnderstande it: for they conceiue no other thing when we speake of hope, but a desire to haue a thing wherof we doubt, & if we aske of them whether they be sure to be saued through Christ, they wil answer they can haue no assurace, for the how could they hope? thus they make them a hope of their own, a new hope which the Church of God knoweth not, a doubtful desire of a thing they wish, in steede of present feelinge
of

of the thing they long for. But let vs be wise hearted, and know before the Lord (as the Apostle here plainly teacheth vs) that we be the house of god, if wee holde the reioycing of our hope stedfast, and sure vnto the ende: and if there be an other people which haue cast their hope from them, and taken in stead of it a new fancie, worldly minded mē, which bring out worldly speech to measure the trueth of God, because in worldly things, we say we hope of that which we can not surely tell whether we shall haue or no: therefore to make also the hope of saluation, a desire in vs, wherof we are vncertain: if (I say) there be any such people, let them boast they are the church yet we know they are not y church, but an absurde people: for let them aunswere mee but this one question. I aske of them whether they be sure they be the church of God or no? if they be not, sure they be blind leaders of the blind: and shall we follow them who know not whether they go? If they be sure, doe they thinke the Church of god can perish? if it cannot, the hope of it is sure, and no man can come into it, but he must haue his portion in this assurance of hope. And all this I speak not as though Gods children are euetie one and alwayes in this assurance: for sometime their faith is weak, and their hope is shadowed, that they might humble them selues vnder the hand of God, till they do acknowledge their owne vnworthines: & hunger and thirst after the righteousness of Chrst: but in all their weakenesse, they will confesse their sionne, and say, they ought more assuredly to hold their hope:

Onely this I say, and this the apostle saith, this is the doctrine of the house of God, that they ought to hold the reioycing of their hope stedfast and sure vnto the ende: and this doctrine, that our hope is doubtfull, and can not haue any assurance of the thing we hope for, this (I say) is not the doctrine of Christ, nor of the house y^e he hath built, but of some other, an Idols house, & house of idolaters, y^e either know not whether their God be faithfull & iust, or but a deceiver: or whether the selues should beleue his promises, or rather mistrust them. And thus far of the church as here the Apostle hath described it.

Now, the third thing which we must here marke for our instruction, is perseuerance: for so he saith: *We must holde our reioycing continuall vnto the ende.* A most necessarie thing, & such as without which all our labour is lost: but a thing hard to attaine vnto, & full of difficultie: know it by the experience of it: for scarce one of a great many doth growe vp into seruencie of zeale, and so continneth vnto the end. And therefore the more daunger is vnto vs in this behalfe, the more watchful we must be to auoid the the peril. Let vs first know it, & perswade our selues in it there is no pleasing of god, but in this perseuerance vnto the end: for euen as the prophet saith, so we shal find it true: if the righteous man of an hundred yere old shall forsake his righteousness, y^e lord will also forget al y^e the righteousnesse that he hath done: & a most iust cause why our sinnes should be imputed, if at any time we should faint & fal away: for he y^e can measure his obedience to god by dayes
and

and yeres, and accompteth times how long he will walk before the lord, he is not worthy to be reckoned among his seruants, nor to be one of gods children: for god is not as men are, nor his rewards are as y rewards of princes: he meashureth not his gifts by such skant accomptes of yeres, & moneths, & times past, as though at last he could bee enuious at our prosperitie, but hee filleth his hande with blessing, & his loue with immortalitie, neither is there any end of his mercy: and if we shall come to such cold reckoning, to score vp our yeres and number our doings, like prētices or hired mē, let vs go serue some god y againe scoreth vp his benefits, & with an euil eye looketh vpon his louers: let vs worship with the papists al their abominations: Saint Cornelis, who can only keepe vs from the falling sickness: S. Apolline, who wil helpe vs of the toothache: or some other gods of the mounteines, or Gods of the vallies: if thou haue such a God, that can doe so little good, make thy bargine thereafter, and serue him, by times & moments. But if thou serue y lord God of hostes, whose mercie is ouer all his works, and whose infinit goodnesse doth endure for euer, thou seruest a bountifull Lord who giueth thee all things, & vpbraideth none: & thou maiest not bee a nigardly seruant to giue vnto him either thy hand or thy foot, but all is of him, & withal y must serue him. Thou seruest a louing lord who wil not chāge his fauor towards thee for euermore: & thou maiest not serue him by accōpt of days, but to y last houre thou maiest euer be faithful. A perfect god, a perfect

ser-

Seruant: an euerlasting God, a perpetuall seruant: if thou fall at the last, thou art fallen from him, and not he from thee: & thy condēnation is of thy self.

Luke.

Therefore our sauour Christ hath giuen vs a cleare warning: that *He that setteth his hand to the plowe and looketh backward, hee is not meete for the kindome of*

Math. 24.

heauen: but thus his promise is vnto vs: *He that perseuereth vnto the ende, he shalbe safe:* & in this assurance

2 Tim. 4. 6

Sainſt Paule helde the reioycing of his hope *I haue strouen a good strife, I haue finished my course, I haue kept my faith.* Nowe the crowne of righteousnesse only is behind, which he will giue mee, who is the righteous iudge. Euen so (dearely beloued) let vs bee constant, let vs cast away the burthen that presseth vs downe, and this sinne which so easily compasseth vs about, and let vs runne with patience all out the race which is set before vs: so we shalbe like vnto our sauour Christ, who for the ioye that was set before him, did despise the crosse, and is nowe the authour and finisher of our faith.

The greatest enimie wee haue to make vs stumble and fall, that we should not holde this constancie, and perseuerance vnto the ende, is, our owne fleshe. And if it may haue any rule in this worke, or if we consult with it in these heavenly thinges, wee are vndone, and all our labour is lost: for our fleshe will like of nothing long. All delightes must haue their change, and the greater the pleasure is the nether is safetie, in any thing what so euer apperteineth vnto the bodie. Wouldest thou neuer so faine sell thy selfe to serue any thing, thou shalt finde nothing

thing that wil giue thee a perpetual pleasure, to buy thy seruice: hunger and thirst are soone satisfied, y^e heauie eyelid is easily filled with sleepe, labour hath wearinesse, and rest is soone tedious: all play and pastime, which so many make the crowne & garlande of their life, this also is dulnesse in a little while, and this garlande is as withered hay: an other thing must come to take this vp, or rather then this should be stil, we would neuer play while we liued.

Thus, as the night doeth ouertake the day, and the day both driue away the night: so our worldly pleasures runne one after an other, and the best of them al do not endure long. Euen as Solomō saith, *Eccle. 1. 8.* The eye is not satisfied with seeing, nor the eare with hearing: but be the tune neuer so sweete, at last we desire another. This flesh and fleshly mind, if we shall bring to our religion, can we (think you) perseuer in the profession of it? We cannot: no more then the Cat of the mouitein can change her spots, or the black Moore can change his colour. If therefore we will hold this excellent vertue of perseuerance vnto the ende, let vs make a good beginning: euen that God (who chaungeth not) with his holy spirite which neuer forsaketh vs, may kindle our heartes with the loue of his trueth, which shall not be quenched for euermore.

This it is I say: let this be our comming vnto the Gospel, in this preparation of our heart, that our heavenly father, the God of all grace, may giue vs his spirite, that we may loue his truth vnto eternall

nall life, This beginning shall haue still increase, & haue at the last a perfect worke : but if this bee not it, if the loue of God be not all we looke for, if ambition, authoritie, riches, praise of men : if any fleshly affection be with vs, when we haue our purpose, our worke is at an ende. Or, if by occasion the Gospel shall hinder this purpose, our religion is at an ende, fare well the gospell, Booke and all : we beginne to sing, a new maister a newe. But O man blind and folish ! What is thy glorie but in shame? and what is thy song but lamentations and mourning and wo? Thou hast gotten, in deede, a newe maister: for thou hast forsaken God, who is from the beginning: and seruest the croked serpent, who was an Apostata afore thee : and yet thou hast no newe maister, but whome beefore thou seruedst in hypocrisie, him now thou seruest in vanitie, & he holdeth thee bound, euen as he will himselfe.

Let vs take heede (dearely beloued) and neuer be ouertaken of such a shame. Let vs feelee our hope, reioyce in it, loue the glorie that is set before vs, inlarge our heartes to comprehend immortalitie, and with al our soule serue the god of glorie. Let vs delight in his statutes, & iudgements, and make them our songes in the night season : so wee shall knowe we be the house of God: we shall haue this perseuerance, whereof I haue spoken, and we shall not be confounded for euer. Now, let vs pray &c.

The

The fifteenth Lecture, vpon
the 7. 8. 9. 10. & 11. verses.

- 7 *Wherefore, as the holy ghost saith, To day, if ye shal heare his voice.*
- 8 *Harden not your hearts, as in the promocation, according to the day of tentation in the wildernesse.*
- 9 *Where your fathers tempted me, proued me, and saw my workes fourtie yeares long.*
- 10 *Wherefore I was griened with that generation, & said, They erre euer in their hart, neither haue they knowen my wayes.*
- 11 *Therefore, I sware in my wrath, if they shall enter into my rest.*



E haue hearde hitherto in this thirde chapiter, howe the Apostle hath taught, that our sauour Christe is our onelie Prophet, faithfull in his worke, euen as Moses was faithfull: yea much more honourable then Moses, as the workeman is aboute the house: or the sonne aboute the seruant: & this house which Christ hath built, and in whiche he reigneth, are euen we our selues: if we hold fast what he hath taught, & reioyce in the hope of it vnto the end.

Now, he addeth another reason, takē of y^e Prophet Dauid, who in spirit spake this of Christ: *To day, if you heare his voice, &c.* as by al circumstances of y^e time & words doth manifestly appeare, & therefore
let

let vs open our eares & heare this excellēt prophet,
 and neuer suffer his doctrin to fall vnto the ground:
 to this purpose, hee alledgeth this long sentence of
 the prophet Dauid, and beginneth thus: *Wherefore, as
 the holy ghost doth say*: hee had before exhorted in his
 owne words, he addeth nowe more weight by the
 authority of the prophet Dauid, to pricke them the
 more that were dull to learne: for howseouer they
 woulde otherwise haue made light account of the
 Apostles words: yet to haue despised the admoniti-
 on of so high a Prophet, it had bene intollerable, e-
 uen among them selues. And to the end he might
 feare them yet more with their sinne, if they would
 not heare, he nameth not the prophet Dauid, whose
 words they knewe well enough, but he nameth the
 holy Ghost, who spake in the Prophet, that they
 might know, to refuse it were not to refuse a man,
 but God, who spake by man vnto them: for this
 purpose he beginneth thus: *Wherefore the holy Ghost
 doth say*: and let vs heere learne, euen as the Hebrues
 ought to haue learned, with reuerence to heare and
 to obey the word, (for it is not the word of man but
 of god, nor spoken by man but by the holy ghost.)
 So saint Paule speaking of the scripture, he giueth
 it this title of speciall honour aboue all writings,
 that it is inspired from God: and Saint Peter sayth,
 that prophesie is not of man or mans wisedōe, but
 the holy men of God spake as they were carried of
 the holy ghost. This must breed in vs a singular re-
 gard of the worde of the Prophets, except wee bee
 exceeding blinde: for if I do belecue in my heart, as

2. Tim. 3

2. Pet. 1. 21

I confesse in my tongue, that God onely is wise, God onely is holie, God onely is our Lord: then I must needs acknowledge, that his worde onely is my wisdom, and my vnderstandinge before all people: his word is my warrant, of all pure, holie, and blamelesse religion. If I will confesse that God onely hath immortalitie, and is in light that shineth for euermore, then must I needs also say, as Peter saith. *All flesh is grasse: & the glorie of man is as the floure of the feede, the grasse withereth, and the floure vadeth: but the woord of the Lord endureth for ener.* To be short if this be a commaundement vnto mee, *Thou shalt haue none other Gods but me*: let me holde this as a commaundement from him, that I haue no worde of life but his, yea whatsoeuer I owe vnto him, in the thoughtes of my minde, in the wordes of my mouth, in the workes of my handes, in all my life: If this be his worde, this must be my teacher, and in obedience of it, I must doe all that I doe, make this accompt of the word of God, or you make no accompt of it at all: and make not this accompt of any other thing, or else thou worshippest God and an idoll too. And consider (I beseech you) but this one thing, and marke it well, that the Scripture is thus called, *The word of God*. There is no doubt, but y name of God is great ouer al y earth, & his name is praised from the rising of the sunne to the going down of the same, neither is there any creature, but it sheweth forth his glorie, yet hath not God reserved the sound of his name to be called vpon in y name of any cature, but he hath giuen this only to

1. Pet 1. 23

R.

his

his woordes. We doe not say, The heauen of God, nor the earth of God, nor any thing in them vnder the name of God is noted notwithstanding they shew forth his glorie: but y^e writings of the apostles & prophets, by this name we know them: *The word of God*: why else? but that his wisdom, his power, his glorie, his mercie, especially, & aboue all things shineth in his worde: and therefore let vs persuaue our selues, that his maiestie can not be so highly offended in any abuse of al his creatures, as when his worde is despised. When man sawe not his eternall power and Godhead, which was manifest and might haue ben knowen, in the workes of the creation of the world, yet God did ouersee all their ignorances, and had pitie on them, he gave them a better testimonie of his presence, & made his word knowne in the midds of them, that they might beleeue it, and be saued: which word whosoever shall despise, he hath despised y^e power of God by which he shuld be saued, & is more guiltie before god, the paganes & infidels which neuer knew him: neither can there be any other meane of saluatiō vnto him. To this effecte (no doubt the apostle giueth this reuerend speache to the prophesie. *The holie ghost hath saide.* Thus hauing prepared y^e people to heare & regard, he setteth downe y^e words of y^e prophet, as followeth: *To day if you wil here his voice, hardē not your harts, as in the bitter murmuring in the day of tentatiō in the wilderness, where your fathers, &c.* To vnderstand this exhortatiō wel, we must see the whole purpose of the

Psalme

psalme. The prophet maketh this psalme, no doubt as a preparation for the people in al their holie conuocations, howe to present them selues before the Lord: after the same manner, in a good and laudable custome, we vse it now in the church in our seruice vnto god, beginning with this psalme, to stirre vs vp into feare & reuerence, & an earnest desire of the praise of God. *O come let vs sing vnto the Lord &c.* and bicause our zeale toward God is faint, and hypocrisie hath infected the hearties of many: therefore the Prophet toucheth them neeter, that if they will stand acceptable before God, delay not, nor bee faint hearted, but euen speedily & with a good courage: *To day if you will heare his voice, harden not your hearts &c.* And he rehearseth the examples of their fathers who tempted God, and fel in the wildernes; the feare of whose examples should make vs wise. This being now the plaine meaning of the prophet, you see how fiely this Scripture is alledged by the Apostle: as then the Prophet cryed vnto them in their assemblies. *To day if you will heare his voice &c.* that they might keepe holie their Sabbath dayes, and bee holie in their assemblies before their GOD, to heare his woorde with humilitie, and offer them selues in a holie obedience vnto it: So here the Apostle, applying it vnto Christe, who then spake by his Prophetes, that his woorde now might haue also the reuerence of his owne person, he sayth also to them: *To day if you will heare his voice, harden not your hearts &c.*

2 Cor. 6. 2.

Esa. 1.

Now, touching the words that he sayth, *To day*: he meaneth al the time in which the gospel is preached, teaching vs hereby, that so long as the word is preaching, so long saluation is offered. In like sense Saint Paul exhorting the Corinthiās not to receiue the grace of God in vaine, alledgeth this saying out of Esaie: *I haue heard thee in an acceptable time, and in the day of saluation haue I succoured thee*: wherunto he addeth: *Behold, now is the acceptable time, behold now is the day of saluatiō*: plainly expounding this time & this day to be so long as the gospell is preached: by which we learne, how great a benefite it is to heare Christ preached: for then God offereth himself vnto vs, then he stretcheth out his handes (as the prophet saith) to imbrace vs, then he calleth vs to come vnto him, then he wil accept vs, then is y^e time of saluation for vs: all his fauour, loue, mercie, goodnes, al his graces are laid out vnto vs: he hath opened the heauens y^e we might see, & shewed forth his glory, that we might vnderstand, & be no more vnbeleeuing, but beleuing. And what excuse (trow we) can we take vp, to bring before him, if this Gospell of grace, of peace, of life, be preached vnto vs, and not regarded? Therefore, euen as the apostle sayth afterward, so let vs learne. While the gospel is preached it is still called, *To day*: harden not our hearts against it, through the deceites of sinne.

And this (I beseech you) once againe to remember, that when the gospell is preached vnto vs, then it is *To day*.

Take away this word preached, which is y^e power of

of God to thy saluation, & what time art thou in? Sure in the night in whiche no man can woorke: for this is the day, when his voice is heard. Euen as the dayes of our life, they arise with the sunne, and go downe againe with it: so the day of our saluation it springeth in the preaching of the Gospell, and it is shut vp againe with the ceasing of that voice: & therefore the holie ghost saith, when our sauour Christ doth come to Capernaum in the borders of Zabulon and Nephtalim: *The people that sat in darknesse sawe a great light, and to them that sat in the region and in the shadowe of death, light arose vp vnto them:* this light is y light of the sunne of righteousnesse: how long so euer it shineth, so long shineth the acceptable time and the day of health: now would I faine know, what auaille prayers for y dead: what helpeth sacrifices for them in purgatorie: is not this Sunne gone down vpon them? is it not night with them, and they al haue made their beds in the dark? Haue they any more eares to heare: or are they not as mē dead long agoe? How then can yet their state bee changeable? How can they obtē grace, mercie, & peace, by our intercession? If they can, the Apostle sayth not true: that it is no longer, *To day*, then while the gospell is preached: Sainēt Paule saith not true, that now onely is the *Acceptable time*: our Sauour Christ deceiued vs, when he said, *The night commeth in which no man can work*: but this was the enue of y diuell, to bring vs in a fooles paradise of prayer when wee bee gone, that we might not regarde the God of glorie while he offered eternall life vnto vs.

Mat. 1. 16.

R.iii.

And

And for the Saints that are disolued, and be with Christ, they shalbe witneses against vs, of our madnes, whiche esteemed them as tormented soules of purgatorie: and otherwhom God hath taken away in his anger, to make them dye in their sinnes, whē we fill their handes with our foolish prayers, wee ioyne with thē in rebellion against God: but their tormentes can not be healed with medicines, and therefore as an vnprofitable and euill thing, so let it goe: let the darke fancies of dead men alone, and let vs do our duetic one to another, in al prayers & workes and loue, nowe in this time, while we may do good, and while the day is yet vpon vs.

Nowe further, where it is sayde. *If you will heare his voice:* we learn by warrant of the holic apostle, that our sauior Christ was euer y prophet of his church in vertue and power of his spirit, euen from the beginning, as well as in nature and substance of manhood, after he was born of the virgin Marie: So the Apostle afterward againe saith of the Prophetes times, that *The voice of Christ did shake the earth then:* & in all the disobedience of the people of Israel, in the wilderness.

Cap. 12. 26.

1. Cor. 10.

Saint Paule saith: *They tempted Christe:* as noting him to bee their guide and leader in their deserte waies. And this is the true acknowledgment of our Sauior Christ, to be the lambe killed from the beginning of the worlde: to confesse that he is, and euer was, the mediatour & redeemer of his church, and the welbeloued sonne of his father, & the prophet for euer, whō he had ordeined for his people: all

al which which when we shal belecue, then we shal boldely say, as this Apostle sayth: *Iesus Christ to day, & yesterday, he is the same: and the same abideth for evermore: the same Prophet, the same sayth, the same hope, the same God, euen as we confesse one, and the same catholike church.* As our fathers were saued, so are wee: and at this day we belecue, not onely as Paule and Peter did beleue: but we walke in in the steppes of that sayth: which was first in our father Abraham: yea, and in all Patriarches before him, as wee haue all had but one heauenlie maister.

And whatsoeuer outward ceremonies God hath ordeined, according to the diuersitie of times, they were euer appointed to be scholemaisters, to leade men vnto Christe, in whome onely GOD was well pleased, and without whome there is no saluation.

And herein the singular loue of God to vs hath appeared: and these dayes of the Gospell preached, are aboue all other blessed dayes: because this Saviour hath shewed him selfe vnto vs, and hath beene in the middes of vs, flesh of our fleshe, and bone of our bones, & we haue seene his glorie as the glorie of the onely begotten sonne of God: and hee hath reuealed vnto vs the cleare and shining way of this saluation more openly then euer before: and therefore let vs heare the admonition: *To day If you will heare his voice, harden not your hearts.*

And here that he saith, *Harden not your hearts:* we see how great a sinne we comit, in not hearkening

Eze. 11. 19.
36. 26.
Gen. 8. 21

to the voice of God, we harden our hearts and couer the as with a couering of brawn, that they may not be mollified with y grace of God: for the word of God is liuing, and more sharpe then a two edged sworde, and entreth to the diuision of the soule & the spirit: neither is it possible to keepe it out, but as a sword, so it will pearce our heart, except we haue made it hard as flint. And as he saith: *Do not you harden your owne harts*, so let vs persuaue our selues, our sinne is our own, and we haue done it, we may not excuse our selues, as the manner of some is, and say our hearts are hardened whether we will or no: & who can do withall? True it is, and the Prophet saith it, *We haue of our selues stonie hearts, and all the imaginations of them are euill, euen from our youth*: so that al men, father & children, may say a like: we know that in vs (y is in our flesh) there dwelleth no goodnes, but whatsoeuer the corruption of our nature is be it neuer so greate, yet our fault is neuerthelesse, no more then if we had an Angels nature, whiche willingly and wittingly we would peruert, for vn- to our corrupt nature, we bring of our selues a peruerse wil, which did corrupt the Angels nature, and made them fal from God: so lay no more thy fault on thy nature, for thy will is set to worke iniquitie with all delight to doe euill. We wish to bring our ill purposees to passe, we reioyce, we are glad, it is the thinge we woulde haue: we will not heare anie other call: we bid farewell to all, what so euer would turne vs from our sinne.

The corruption which we haue, our pleasure is in
it

it: and all the goodnes which we want, we care not for it: but our wil is after our worke, and as we are, so we like our selues best: if there bee any wicked and dissolute man, that denieth this: either hee hath taught his tong to lie, or a seduced heart hath deceiued him: for let him speak that can, the theefe that stealeth, the adulterer that defileth his bodie, the enuious man that speaketh euil, the beastly man that murdereth another, the blasphemous tounge, the rebellious hande: whiche of these is not thrust forward of his owne will? or who euer that mourned and wept, that fasted and prayed not to be led into tentation, hath ben giue ouer to so shameful sinnes? No, no, if god make vs once mourne vnder the bodie of sin, the grace of Christ is offered to the broken and contrite heart, and sinne reigneth not in vs, but because we delight in it: let vs hearken therefore to this admonition: *To day if you will heare his voice harden not your heartes.*

It followeth: *As in the bitter murmuring, as in the day of tentation in the wildernes, where your fathers tempted me, proued me and sawe my works fourtie yeeres.* This example of their fathers rebelliō, is wel alledged, both to moue them y more to take heed by their fathers example & because they were a people exceedingly holdē with an opinion of their fathers, that they shoulde yet remember their fathers were but men, and they should not follow them in their sinne and wickednesse.

The storie which the prophet especially meaneth is written in the 17. of Exodus, where Moses sheweth

sheweth how the people murmured in Rephidim, for want of water, for then Moses gaue these verie names to the place, & called it, *Bitter murmuring*, because they stroue bitterly, and contended againste Moses: and he called it *tentation*, because they ceased to put their trust in God, and rebelled for want of water.

So by the names it is plaine, what storie is ment: and we haue in it to learne, first how great a crime it is to resist the minister of God: for the name of that sinne, God hath giuen vnto the place for a perpetuall remembrance, what the punishment of it hath bene: and againe, what it is to fall from our hope that we haue in Gods prouidence, to mistrust him, to feare that he wil faile vs: for this is to tempt god: with which sinne how highly he is displeased, the name of the place to this day beareth witnes: which Moses for that cause called *tentation*. And here againe, let vs learne, howe, and in what case, we may giue names vnto places, and that is, when the remembrance of the name, is a putting vs in minde of some speciall worke of God toward vs: as in remembrance of the excellent vision that god gaue Iacob, he called the place Bethel. When God gaue to Abraham y^e life of Isaak his sonne, & saued him from sacrificing, Abraham called the place Iehouah Iireh.

Likewise, in remembrance of GODS punishments, when he diuided the peoples tongues, hee called the name of the place Babel: When God destroyed from heauen, the host of Israel with fire,

for

Gen. 28. 19

Gen. 22. 14

Gen. 11.

Num. 11. 4

for remembrance of the punishment, they named the place Taberah.

Manie suche examples are in the Scripture, good and profitable for vs to followe, if wee had hearts that feared God, and had comfort in the remembrance of all his workes: but wee haue least that good worke of our forefathers, and as time corrupteth al thinges, so it hath here corrupted our manners.

In deede, wee giue names still vnto places, but not nowe for any conscience toward God, the better to remember his goodnesse towards vs: but we erecte thereby monumentes to our fleshe, and make shrines of pride. We do (I am affraid) as the prophet Dauid saith: *The wicked do think their houses & their habitations shal continue for euer, and cal their lands by their names.* We swell with vanitie, & are puffed vp with pride: & in this hautinesse of heart, wee giue names vnto our houses: this boasting is not good: and of such high minded men the Prophet saith: *They shal lie like shepe in their graues, & death shal deuour them:* yea, & al their pompe with thē: of this let vs beware, for it is a sinne that cleaueth fast vnto vs, & we are easily ledd with it, other wise, if God giue vs humble heartes, and mindes, in the naming of our houses after our owne name, or after other, there is no hurt at all.

Psal. 49.ii

Now, where it is saide: *They tempted god, and proued him in the wildernesse, where they saw his works fourtie yeeres,* we must know, the wildernesse was a terrible and fearefull place, full of temptations, where

where the people alwayes wanted, sometime meat, sometime drinke, in feare of enimies, in feare of serpents, in much affliction: but what of this? yet if they tempt God, they are rebellious against God. For he that made the wilderness, and all the terror of it, is not his power ouer it, to saue the faines? No place, no man, no terror, must overthrowe our hope in Gods prouidence: or, if it doe, wee tempt God, and prouoke him against vs: therefore David saide: *Though I walked through the vallie of the shadow of death, yet I would not feare because thou art with me.*

Psal. 23. 4

And let vs neuer deceiue our selues: for if wee bee not, as David was, to trust still in God, yea, though he seemed to kill vs: Surely, let our dayes be neuer so peaceable, yet euerie occasion will make vs fall from God.

Pro. 24. 30.

Solomon saith: *if we faint in the day of aduersitie, our strength was neuer great:* and if with the Israelites we would murmure in the wilderness, with the Israelites we would also rebel euen in the lande of Canaan: for they were no more obedient when they had peace, when their land flowed with milke and honie, then when they were in the solitarie desert.

And let vs not looke vpon our fathers example, but loke vpon our selues this day: doth this peace of y^e gospel make vs more thankful, or more desirously to giue vp our selues to be seruants of y^e lord, then we were before, when we felt the prison houses & hoar fires of idolatrie? the lord knoweth, & he iudgeth:

geth and we are wise, if our hearts bee settled, for no
cause at all to leaue our obedience to God: then we
may be bold and say with Iob: It he will kill vs, let Iob. 6. 3.
him not spare: for we haue not denied y^e wordes of
the holy one, let it come that he sendeth. Neither y^e
wildernes, nor fierie serpentes, nor yet the fruitfull
vines, and pleasant springs of the land of Canaan,
shall seperate betweene God and vs.

And heere, that God saith, he did xl. yeres shew
his woorkes vnto them, he meaneth both Manna,
with which he fed them from heauen, & their con-
tinuall leading with the pillour of cloude, and pil-
lour of fire, and al other miracles whiche he did be-
fore them: wherein appeareth the long suffering of
God, & as Paule saith: *The riches of his bountifulnesse*
and great patience, which is not ouercome with our Rom. 2. 4.
sinnes: but he once promised it vnto Abraham, to
giue a land vnto them: and all the rebellion of his
childre, could neuer falsifie his promise. This ought
to strengthen our faith to the forgiuenes of our sin-
nes: we haue a couenant of God, greater and better
then y^e made with Abraham: euen a couenāt made
in his only begotten sonne, through whom he hath
said, he is well pleased with vs, and will remember
our sinnes nor our iniquities any more. And let vs
not feare, neither the greatnesse of our sinne, nor y^e
craftines of our enimie, but in a repenting & faith-
ful heart, trust vnto his promise that cannot change
his grace, nor repēt him of his mercy for euer. And
yet, that we should not be here secure, and commit
sinne without regarde, as men that carrie away the
grace

grace of God to wantonnes, thinking any outward
 calling to be warrant enough of our election. To
 take away the grosse opinion, & make vs serch bet-
 ter, whether we be the children of the couenant, or
 no, therefore he addeth, that he was angrie with this
 generation, and said: *It is a people that doe erre in their
 heartes, for they haue not known my wayes* &c. testifi-
 ing by this threatening, that his promises were
 not to them onely in their birth, that they were y
 children of Israel, but much more in this if they
 walked in the steppes of the faith of Abraham. So
 all we this day saluation is promised vnto vs in Ie-
 su Christe, in a holie couenaut, which shall neuer
 bee broken: but God will make all our enemies
 our foote stoole, and will surely take vs into his
 glorie. But let vs be wise, to see whether the co-
 uenaut is made with vs or no: for as not all that
 were borne of Abraham, were the children of Abra-
 ham: so, not all that professe the Gospell, shall
 haue the saluation of the gospell: for there are ma-
 ny drunkards, gluttons, adulterers, couetous men,
 blasphemers, lyers, contentious persons, and such
 other, which shall neuer enter into y^e kingdome of
 Heauen: yet will they boast of the Gospell of
 Christ: but he that dyeth with Christ, and is buried
 with him, touching the olde man, and as Christe is
 risen from the dead, so by the spirit of Christ, he
 that riseth yp into newnesse of life, with him this
 couenaut is made, & with none other: and he shal-
 be iustified by his faith, when the sinnes of the wic-
 ked shall fall yp on them.

Further, in this threatning, wee haue to marke first the cause, euen y peoples sinne, which the prophet setteth out thus: *It is a people that do erre in their hearts, for they haue not knowē my ways.* This is the beginning of all euil, to leaue the ordinances of God, and walke in our owne imaginationes; and this is onely folly, to forsake the word of God, the fountaine of all wisdom, and to follow our owne inuentions, whiche are vaine and fruitlesse. So Moses vpbraideth the people whē they obeyed no longer Gods ordinances, to do them: but made new lawes vnto them selues, to liue by. They are (saith he) a nation voide of counsell, neither is there any vnderstanding in them: by this we knowe what they are, what wisdom and counsell is in them, that take away the worke of god, and teach their owne traditions. It is a plaine sentence, *They erre in their hartes, for they haue not knowen my wayes.* So wee may boldly say, It is a foolish people, an ignoraunt people, a people ful of blindness and sinne; whosoever walke in their owne imaginationes: for they haue forsaken the wayes of God, and now, what wisdom can there be in thē? And mark that he saith, *They erre in their hearts*; noting what studie is in thē, and howe full they are of thoughtes and cogitations, what to deuise, euer musing, euer inuenting, and neuer the better, no quietnesse is within vs. So that wee are sure, our owne traditions, the more wee followe them, our owne foolishnesse doeth the more yexe and disquiet vs: and wee doe nothing else, but waste pensiue dayes, and

Deu 31.12

heauie nightes, studying with our selues howe we may perish. If thou doubt of this, whosoever thou art, heare the worde of the Lord: *They erre in their heart, for they haue not knowen my wayes:* if thou hearest it, and knowest it, leaue off their wofull wayes, who seeke traditions, and erre in their heartes, and haue no peace: and followe the worde of God, whiche onelie giueth light and securitie vnto vs.

An other thing in this threatning is: that God sweareth *They shall not enter into his rest.* This oth is to persuaide vs, that with a constant purpose, God is iust, euen as he is merciful: and let vs not flatter our selues in vaine hope to escape his anger, while wee will needes walke stil in our sinnes, for in iustice & iudgment the glorie of God shineth: and no more then he can break his promise of loue and mercie, made with his saines: no more will he defile his couenant, in which he hath threatned the rebellious people: but hee will surely recompence their sinnes into their bosome, and his anger shall consume them. Therefore to these also hath he sworne and he wil not repent him: *They that haue not knowen his wayes, they shall neuer enter into his rest:* of this rest we shall haue occasion to speak hereafter. Now let vs pray, that God for his sonnes sake woulde prepare our hearts to the hearing of his voice, that we may not be dispisers, as our forefathers haue beene, whom god threatned in his heauie displeasure, and hath shewed his iudgements toward them, euen as he would: but let vs be as his sheepe, that do heare his voice, that his worde may be in our heartes, a
seed

seed of regeneration, by whiche we may be borne a newe, into holinesse & righteousnesse, to glorifie him that is our God for euer, &c.

The sixteenth Lecture vppon the

12. 13. 14. verses.

- 12 Take heede, brethren, lest at any time there be in any of you an euill heart, and unfaithfull, to departe away from the liuing God.
- 13 But exhort one another, dayly, while it is called, To day: lest any of you be hardened through the deceitfulnesse of sinne.
- 14 For we are made partakers of Christe, if we keepe sure vnto the ende, that beginning, wherewith we are vpholden.



IN these words, the Apostle beginneth more particularly to handle y former words of the Prophet, and so to amplifie his exhortatiō, that in no wise the Hebrues should forget to heare & to obey christ their

only Prophet: and first of all, in this that the Prophet sayth: *To day*: by which the Apostle gathereth, that we must not neglect this time of our calling, but when the voice of the Lord is heard, then wee must shewe our obedience: for it is not meete that he shoulde speake, and we shoulde be deafe, nor he should call to day, and we to make answer: we will come to morrowe: such loose regard of the worde

Of the liuing God, becōmeth not those that are his Saints, neither doth our Sauour Christ so teach vs himselfe, when he saith so many times: *He that hath eares to heare let him heare*, therefore, when y^e Lord openeth his mouth, let vs erect our eares, and in the day that he doth teache, let vs learne in the same, & glorifie god in his goodnes: this is y^e plain meaning of the Apostle in these wordes of the twelfth & thirteenth verse, *Take heede, brethren, lest at any time there be in any of you an euil hart & vnthankful, to depart from the liuing God, but exhort one another daily, while it is yet called, To day, lest any of you be hardened with the deceitfulnesse of sinne.* Beside this generall doctrine in the wordes of the Apostle, we haue manie things profitable to note.

First, that heere againe he calleth them by the name of *Brethren*, he sheweth a great affection of brotherly loue toward them: for there is no doubt but he was free from flattering wordes, and of the aboundaunce of his heart his mouth did speake, so that this testimonie of his good will, had greate weight to allure the Hebrues the more willingly to heare him.

And wee must learne a verie good lesson, with what care, and loue, & earnest desire we must do al things to our neighbour. We must not, as in other thinges, where wee care not greatly whether they, come to passe or no, so vse our exhortations and admonitions to our brethren, but what we aduise them or speak vnto them touching the feare of God, we must haue all our heart bent to doe them good:

good: no care, nor desire ought to be greater in vs,
thenthis, that by some meanes we might doe them
good.

This affection the Apostle sheweth, when hee
calleth them *Brethren*, and w^e that this day preache
vnto you which we say, dearly beloued, or louing
brethren, or vse such like names by which we call
you, either we haue this earnest affection to winne
you vnto Christ: or else, in the pulpit also we haue
learned to dissemble. I note this now both to stirre
vp my selfe, and to admonish other: for I heare dai-
ly such louing names of the people in the preachers
mouthes, and I pray God, as much louing affectio-
on may be in their hearts vnto them.

Another thing in these wordes of the Apostle
taught vs, is this: what the cause is why all the day
long the Lord speaketh vnto vs, and few regard it:
and the cause is an vnbeleeuing heart, therefore the
Apostle saith: *Take heed there be not in any of you an euil
and vnbeleeuing hart to fal away from the liuing God:*
which words he addeth as a declaration of the for-
mer words of the prophet, where he saith: *It is a peo-
ple that doe erre in their hearts, for they haue not knowen
my waye:* heere we must first see where is the roote
and founteine of our sinne, whiche is not farre off
from euery one of vs, in the East or West, or ends
of the world, but it springeth vp and is nourished in
our owne hearts, and what forier is euil in vs, here
it hath his founteine: in which wee knowe first our
sinne is our owne, and of our selues it riseth: accuse
not, neither this nor that, but bumble thy selfe, and

confesse thy sinne which is bredd within thee.

It is true, we haue many tentations, but we could not be ouer come of them, if the corruption of sinne were not within vs: for our Sauour Christ was also tempted: yet he sinned not, & the cause was, whē the prince of this world came vnto him, he founde nothing in him: if it were so in vs, all temptations should be in vaine: but we, because we are borne in sinne, and no goodnesse dwelleth in our flesh, therefore we are streight carried as we moste desire, and our own concupiscence giueth strength to our tentations. And again, here we see, as our hart is a root of sinne: so there is no sinne but commeth from the heart: if thy hart accuse thee not, be of good comfort, thy sinnes are abolished: if thy hart condemne thee, mock not thy selfe: for thy sinne abideth. Our Sauour Christ saith: *The things come not from without which do defile a mā, but they do proceede frō the hart that is within: for out of the hart come euill thoughtes, murders, adulteries, fornications, thefts, false witnesses, slanders, & all such thinges as defile a man.* A notable sentence, and full of godlie comfort in all our life: for when I see many men vexed in minde, this way or that way: some vowe pilgrimages, some obseruation of dayes, some absteyne from meates, some one thing, some another: in this wauering of many my hope is stedfast, I fear not meat, drink, day, time place, person: for all this serueth me, and I serue the Lord, before whom when my hart is setled in loue & obedience, al the worlde beside cannot defile me. Let vs therefore take heede of this, and wee take

Mat. 15.

conscience

11.2

good

good heede to the safest tower of defence that we haue in all our life: take heede of thy heart, for if it accuse thee, it will kill thee: if it be on thy side, let the heauens fall, yet the ruines of it shall not make thee affraide: let thy aduersaries be who they will, let their counsell be neuer so subtile, and thy destruction that is conspired neuer so cruell: yet if thy heart shalbe faithfull, thine enemies shall feare more then thou, & they shalbe ashamed more then thou: for innocencie assisteth thee, which is strengthened with the arme of God, and is not vanquished of a vaine man. Let vs followe then the calling of the Apostle, and let vs regarde well our hearts.

Now, as this is the safetie of thy life, to haue thy heart cleane: so marke these wordes of the Apostle, and he will teach thee how to haue thy hart cleane.

Let there not be in any (saith he) an euil hart of infidelity.

Infidelitie
the cause
of all euil.

Infidelitie is it whiche maketh thy heart abound in euill, & if by any meanes it can get roome to lodge within thee, thy heart is taken, and imagineth from henceforth al mischief. When our sauiour Christ so many times reprocueth sundrie sortes of men, he maketh this as a generall fault of all, that they are vnfaithfull, and slow to beleue. When Saint Paul condemneth them as reprobate men, which do neuer see the light of the Gospell, he maketh this the cause of their sin, that The God of this world hath blinded the eyes of their vnbeleeuing heart. And if we wil be free from so great a plague, let vs follow this counsell of the Apostle, that there be not in vs vnbeleeuing hearts. Let vs be, as our sauiour Christ

2. Cor. 4.

teacheth Thomas to be, not vnfaithfull but faithfull. What soeuer is spoken in the word of trueth, let it haue within vs a sure perswasion. If God say, hee will be our defence, and our exceeding greate rewarde: let vs belecue the assuraunce of his promise, and knowe he will not leaue his Sainctes, neither yet forsake them. If God haue promised eternall life to those that walke faithfully before him, let vs belecue his word: that a thousande thousande, and ten thousand thousand yeres before him haue none account: neither yet any time, whiche can be expired at last: but aboue all time, in immortalitie he hath established a dwelling for his Sainctes. If God haue threatened eternall fire, to consume and deuour his enemies: let neuer our heartes doubt or wauer through the temptations of the diuell, but let vs acknowledge it in a certeine trueth, and belecue it, as if wee hearde, euen now, the fearfull voice to sound: *Goye cursed into eternall fire*. With such a beleeuing heart, let mee foresee the latter ende, and I shall not sinne for euer. But take now this feare awaye of those laste iudgementes, and bring a wauering heart to Gods promises, and the sentence is pronounced ouer thee: bicause thou hast not beleueed trueth, thou shalt erre in thine hearte, and belecue lyes, till vanitie waste away thy yeres, and thou fall into the destruction whiche thou shalt seele, before thou canst belecue that it is prepared.

And let vs not onely belecue these last thinges, of which last of all, men must haue experience, but

in

in all thinges nowe incident into our life, let vs not bee hard hearted, but belecue in the trueth, what it speaketh vnto vs.

If Paule say: *The glorie of the wicked is to their owne shame*: let vs yet while we haue time, belecue it: and cast out such ambitious desires, as mooste assuredly shall bring confusion. Phil. 3. 19.

If Paule say: *They that wish to be rich, they fall into tentations, and into snares, and into many foolish and hurtfull desires, which drown men in perdition and destruction*:

why do we not belecue it? and why make we not our affections as straunge from couetousnesse, as we wishe to be farre off from death, and from the graue? 1. Tim. 6. 9.

If our sauour Christ say: *If you loue me, keepe my commandments*: who hath bewitched vs, that we

shoulde not belecue the trueth? what meane wee to liue in all excessse of sinne, and poure out our selues

into riot, and yet stil say, we loue the Lord? Surely (dearely beloued) one cause is of all, an vnbeleauing heart hath seduced vs. Ioh. 14. 15.

We thinke we eate of the secreete Manna, when in deede we feede of ashes:

We cannot see that God resisteth the proude, his iudgements are high aboue our reach: and therefore we will set vp our owne praise, and strue for

honour, euen vnto death, & we feare not the shame that we cannot see.

We knowe not what the kingdome of heauen is, neither can we knowe: for our eye cannot see it,

our eare cannot heare it, our heart cannot comprehend it, neither hath the spirite of God revealed it

vnto vs.

and when infidelitie hath thus couered vs, it is no maruel, though we heare in vain: *it is easier for a Camel to creepe through a needles eye, then for a rich man to enter into the kingdome of heauen:* for we cannot feare, where we thinke there is no daunger: wee cannot hope, where we loke for no goodnes: promises & threatnings are but blastes of wind, where infidelitie hath taken away our wisdom: let vs now loke into our selues, & search our heart and reines, whether we stand in faith or no: for behold, this know, and the spirite witnesseth it: there is no ambitious minde aspiring to honour, no vnclane and filthie concupiscence of adulterie, no couetous desires of Gold and Silver, no sinful delights of worldly minded men, no falling from God, for these corruptible and vaine things, but infidelitie is both roote and braunche, the beginning and ending: an vnfaithfull heart causeth all in all: and let faith but dwell within thee, to beleue the worde of trueth: know there is glorie, and honour, and immortalitie, and eternall life to those that patiently seeke the Lorde: and indignation, & wrath, and tribulation, and anguish vpon the soule of euerie man that doeth euill.

Knowe that the worlde is vanitie, and all fleshe is grasse: that righteousness is perfect blessing, and the feare of God is happinesse: beleue this, as thou beleuest thine eyes see the light of the Sunne, or to discerne the darkenes of the night, and thou shalt neuer fall: were thy tentations neuer so many, thou shalt overcome them, till the

diuell

deuill himselfe doe flie from thee: let vs therefore pray, and pray continually, euen as the Apostles prayed: *O Lord increase our faith.*

The woordes following heere: *In falling away from the liuing God:* they shewe bothe what it is to be vnfaithfull, and what worke it hath in vs. For to doubt when the Lorde hath spoken, or mistrust what hee hath promised, it is to fall away from him: and when we beginne in heart to wauer, and call into question, whether his worde shalbe performed, or no: wee lay our selues open to the assaults of sinne, and soone fal away from the liuing God, to our owne vanitie. And this generall rule, that infidelitie maketh vs fall from God wee must particularly applie to all the workes of our life, that wee be not hardened (as the Apostle saith) with the deceit of sinne. If I fall into daunger, and mistrust Gods prouidence, and seeke worldly meanes and vnlawful helpe of man for my deliuerance, the prophet Ieremie curseth this infidelitie, and saith: we withdraw our hearts from the lord, if in maintenance of our common wealth, we seeke only policies, and doe that whiche is wisest with naturall men: the Prophet Esaie crieth wo vnto suche, for they fall away from God, they looke not (saith he) vnto the holy one of Israel, nor seeke vnto the Lord. If I vse lying wordes, or any deceipte, in buying and selling, thinking so to wax rich: I am a lying marchaunt that am fallen from God: and as Solomon saith: *The bread of deceit shalbe sweet but for a while, and then my mouth shalbe filled with grauell: and*

buold

S.v.

there-

Pro. 10. 17.

therfore that we may not at last be ashamed, and be guiltie of this great sinne, to forsake the liuing god, let vs take heede there bee not in any of vs an euill heart of infidelitie.

It followeth now; *But exhort one another daily while it is called so day* As before the Apostle taught vs to beware of the sinne: so like a wise teacher he telleth vs here, howe wee shall doe it, that is, by daily exhorting one another.

So Sainct Paule when hee woulde persuaide the Thessalonians to walke as children of the light, & as in y day time: he setteth out this rule vnto them.

1. The. 5. 11 *Exhort one another, edifie one another: and this is the discharge of that greate commaundement: Love thy neighbour as thy selfe: as appeareth in the lawe that is*

Leu. 19. 17 *written: Thou shalt not hate thy brother from thine hart, but thou shalt reprove him, & suffer him not to sin: Thus the Lord hath ordeyned, and this duetie he wil aske at our hands, in which he wil iustifie vs, or else con-*

Iam. 5. 20. *demne vs. Sainct James saith: Hee that conuerteth a sinner from going astray, let him know it he shal saue a soul from death, & shal couer a multitude of sinnes. Solomon*

Pro. 11. 30. *saith, The fruite of the righteous is as a tree of life, and he that winneth soules, is wise. And the Prophet Daniel in cleare and absolute words speaketh plainly, They*

Dan. 12. 3 *that be wise shall shine as the brightnesse of the firmament, and they that turne manie to righteousness shall shine as the starres for euer and euer.*

This duetie, I confesse, is Chiefly the ministers, then the magistrates, then the fathers and maisters, who are all accordinge to their calling guiltie of bloud,

bloud, if men perish in their gouernement for want of instruction, but yet, this duetic is also comon to all and none excepted: we ought al to edifie and exhort one another.

There is no excuse of ignorance, there is none so simple, but hath learned the roial law: *Thou shalt loue the Lord thy God with all thy hart, and with all thy soule, and thou shalt loue thy neighbour as thy self.* In breach of this duetic, who is so simple, but hee can sometime espie the sinne of his brother? In this, let him exhort him after his skill: for though hee haue receiued but one talent, yet must hee occupie that, else hee shalbe condemned for a wicked and a faithlesse seruant.

Looke therefore vnto this, and watch euerie one ouer his brother, that he may confirme him in the grace of Christ.

We haue often meetings for the comforte of our life, and many brotherly feastinges are among vs: Take heede wee drinke not our wines in carued bolles, and haue sweete musicke at our table, and none of vs (as the Prophet saith) remember the affliction of Ioseph, that is (I meane) and none of vs care for the adulterie, drunkennesse, gluttonie, blasphemie of his brethren: for if our meetings be suche, our comforte of our meeting will soone be at an end, and our last mirth wilbe in heauinesse. Amos. 6. 3

And heere we must marke, when this duetic of mutuall exhortation is required: y^e Apostle addeth, *While it is called to day*, this is (as I tolde you before) while

while yet life & forgiuenes is offered vnto vs thorough the preaching of the gospel: this is to stir vs vp, not to neglect the time of our calling: so the prophet Esay, *Seke (saith he) the lord while he may be found, call ye vpon him while he is neere.* We haue al our times in which we are called to repentance: if we neglect them we shall not haue them againe, though we sought them with teares. The day was past with the rich man to call vnto Abraham, for Lazarus to helpe him, when they were both dead: the day was, when Lazarus lay at his gate despised of him. The day was past with Pharaoh, when he was in the redd Sea: the day was, while Moses and Aaron wrought such miracles in his sight. The day was past with Iudas, when the deuill was nowe entred into him: the day was before, when Christ reproued him of his wicked purpose. The day is with vs, while yet we feeble our hearts flexible, and our conscience is touched with the feare of God: the day is past when at the last, our heartes sinke downe into infidelitie, and we can no more bee sorie for sinne: therefore while time is, and we be yet sure it is the day of health, let vs regarde it, and take hold of it, as it cometh: for when it is gone, it is past recovery: & behind there is no handfast to pull it back againe.

It followeth: *Lest any of you bee hardened with the deceit of sinne:* we see here how we be caried into euil, y^e is, by craftines, & by deceit of sinne. Sinne neuer appeareth in her own countenance, no more the y^e diuel sheweth himselfe in his owne shape, but as he is a lyer from the beginning, so all his dooinges are
decei-

deceiuable error as him selfe is false, so are all his doings in falshood. Sainct Paule calleth it, *Augling* Eph. 4. 24 *craftinesse*, to deceiue cunningly. Now then, it wee this day confesse that sinne is of the diuel, why doe we not beleue as the holy Apostle beleueth, that the sinner is holden in deceit and error, to doe the things he knoweth not? And if in sinning wee doe we knowe not what, and as we woulde neuer doe if we knewe what we did: what meane we so willingly to be deceiued? Where is the glorie of our gray haire, or the reioycing of a manlie countenance, when so childishly wee will be led into the pit and snares? We knowe it is ill, wee knowe it is of the deuil, we hate the name of it, we are ashamed of the lighte of the sunne when wee doe commit it, we knowe the end of it is death, and it bringeth forth nothinge but our destruction: and what heartes haue we yet within vs, of flesh, or of stone, of wisdom, or of madnesse, that we be still deceiued with such a monster? Where be now our politique heades, and wise counsels, of whiche wee boast so much, that we bee ware men, circumspect in all thinges, foreseeing harmes, preventing enemies practises: and I wot not what idle pray ses of vaine men? For where is their witte, where is their counsel, where is their sound aduice, and deepe consideration, whe their greatest & dedliest enimies, ambition, prid, reuenge, iniustice, conetousnes, adultery lodge in their priue chambers, & lye betwene their brestes? Alas (dearely beloued) what gaine should be vnto vs, if we with you, & you with vs should both
perish

Jer. 9. 9.

perish together. How much were it better, that we should admonish one another, and live together to eternall life? Let vs not then bee mocked with the deceit of sinne. And at one worde to all those wise men of which I spake, and to all you y be present of that number, this I say: and yet not I, but the prophet Ieremie, that you may be sure I say the truth. When all your vaine prayes shalbe scattered into the winde: when the Lord shall cut off all flattering lippes; and make perpetuall silence of these empty idle blastes, that haue puffed you vp; an other and a truer, and a more enduring testimonie shalbe pronounced of you; that except you turne, while it is yettalled to day, and be not hardened with this deceitfulnesse of sinne, you are vnwise, & shalbe ashamed of your grosse ignorauce: for you haue refused the law of the Lord, and what wisdom can be in you? This testimonie I am sure is true, & the liuing God hath spoken in of the children of men: and how blessed are we if we do beleene it: & how much more happines is in one day of our honour, in which we are wise to escape the deceit of sinne, then in ten thousand dayes, in which we should fall from the Lord of life? This is wisdom, and hee that hath vnderstanding, let him marke where, and how many are his footesteps, that he bee not overtaken with the sleighes of sinne.

It followeth now in the words of the Apostle: for we be made partakers of Christ, if we hold the beginning of our substance stedfast vnto the latter end: he amplified before the exhortation of the Prophet, by pondering

Deering

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ring of this worde, *To day*: willing vs not to preter-
mit the time, but diligently to stirre vp one another
while this day of health abideth. Nowe hee conti-
nueth the same exhortation, by waying of the resi-
due of the words: *If you heare his voice harden not your
hearts, as in the bitter murmuring*: shewing, y our fore-
fathers example should be our instruction, and wee
ought to take heede by their punishmentes: for, if
God spared not them, how should he spare vs? but
they, when they heard his voice, yet they sinned: so
though he spake vnto them yet they beleueed not;
and therefore his anger fell vpon them: euen so, if
now the voice of Christ shalbe heard of vs, and we
beleue it not; or else little regard it: as wee fall in-
to the same example of disobedience, it standeth
with the iustice of GOD, that wee should be
partakers of the like punishmentes. To this purpose
are the wordes of the Apostle, to the ende of this
chapter.

Touthing this 14. verset: the more to perswade
vs, the Apostle sheweth what great benefite is vnto
vs, if we will be faithfull to heare his voice; and abide
constant in obedience of it: for so wee shalbe parta-
kers of Christ. Wee knowe, this is our hope; and
all the assurance we haue with God, that wee bee
made members of Iesu Christe: we must be graf-
fed into him, and be made members of his bodie and

Euen as the vine-branch, can haue no life, nor
bring forth any fruite, except it abide in the bodie
of the vine: no more haue wee either life or righte-
ousnesse, except we be, and abide in Christ. This is

the mysticall vniting, and spirituall ioyning wee haue with Christe, he is our substance & being in y inheriance of Glorie: so his righteousness is our righteousness, his loue is our loue, his life is our life, his spirit is our spirit, of his fulnesse wee receiue all: this is a great mystery which neither our eye seeth, nor our heart can vnderstande: but yet it is a reall ioyning of vs with him, which our faith doth easily comprehend: & when we shall see y wisdom which could vnite in one person, God and man, we shall see the wisdom which hath made all ys the bodie of that heade, and members one of another.

This great benefit is here set out vnto vs, in a sure promise. *We be partakers of Christ*; that we should (as I said) be more moued, with so great a blessing. And here we haue all to learne a good lesson, that is, how we are all set free from sinne, & presented faultlesse before the presence of gods glorie, and that is, by being made one with Christe; and appearing in his countenance: for of him only it is true: *This is my beloued sonne in whom I am well pleased*: if vnto him wee be giuen, and with him bee ioyned: then in him we are also beloued, & through him wee be accepted. This is y saluation we haue by him, to be grafted in him, and made partakers of his life. Euen Abraham our father, & before Abraham, Noe, Enoch, Abel, or whosoever since haue had highest praise, Iob, Daniel, Samuel, Iohn Baptist, y virgin Marie, all are one before God, not one in himself excepted, but all were vnited to Iesus Christ, in whom they

were

Matth. 3

were righteous. Were we neuer so full of good works, our wel doing extendeth not vnto the lord: nor they can possibly either deserue his fauour, or once come in his sight: but we muste leaue all our workes in the earth, where they are done, and they must die with the corruptible hands and feet, with which they are wrought: wee must goe naked and bare, & offer nothing but that which is Christs, yea our selues we must present in his bodie: for in our own persons we can not possibly be accepted: haue therefore a wise and vnderstanding faith: knowe how you are made one with Iesu Christ, and there lay the anchorhold of thy hope: for in him it is impossible thou shouldest perishe.

It followeth: *If we hold the beginning of our substance sure & stedfast vnto the end:* this is the conditiō vnder which we shalbe partakers of Christ: perseuerance and constancie vntill the end. Our *Substance* as the Apostle calleth it, that is our beeing, our vpholding our settled standing, this our estate of vnitng vnto Christ, the beginning of this now wrought in vs, we must hold it, and strengthē it vnto the end, then we knowe we be partakers of Christe: this beginning of our *Substance* is faith by the preaching of the gospel, by which we be now spiritually vnited vnto Christ: this faith by hearing y voice of Christ through which we are one with him, by the same worde wee must nourishe it, and keepe it stedfaste vnto the ende, this is the same thing whiche Paule teacheth to the Colossians: that Christ hath reconciled vs in his bodie, if we abide in faith grounded

and settled, and be not moued from the hope of the Gospell, which we haue hearde preached vnto vs: touching this, I said muche in the exposition of the sixt verse, now this I will adde: if you will knowe the churche of Christe, know it by this marke, it holdeth the beginning of her substance stedfast vnto the end: the beginning of our substance, he called before in the sixte verse, the assurance and reioycing of our hope. Saint Paul (as I told you) in plaine words expoundeth it thus: a sure faith in the gospel preached. Now you know the marke of y^e Church of Christ, a sure faith by the preaching of the gospel: take away assurance, you take away the faith of Gods electe, for it must be sure, stedfast, settled, vnmoueable vnto the end: if hunger, thirst, nakednes: if the sword of the Tyrant, if the stormie seas, if fearfull visions of euil spirits, if any of these make thee feare, in all these thus Christ reproveth thee: *O thou of little faith:* for if he that made all, be stronger then all, if in him thou trust, thou must feare at nothing, but knowe for truth, that neither height nor depth, nor death nor life, nor Angel nor power, shall ever separte thee from y^e loue of God. This therfore (I say) first marke: take away suretie, and take away the faith of Gods Church. Againe, take away the preaching of the Gospell, and you take away faith: for so Paul saith: *Our faith is grounded in the gospel preached vnto vs:* as in another place he spekethe expressly,

Rom. 10. 17 *faith is by hearing of the word of God.* therfore y^e gospel
 Rom. 10. 8 hath this name, to be called *the word of faith, the hea-*
 Gal. 3. 2 *ring of faith, the preaching of faith:* and our receiuing of
 Rom. 1. 1 the

the gospel, is called the *obedience of faith*: neither is it possible to haue faith, where thou hast no worde which thou canst belecue. Now consider (I beseech you) what Church is the church of Rome? their faith they conceale it not, but thus teach, & preach, that it hath no certeintie: and for the gospel to warrant their faith, they seeke it not, but say: ignorance wil stirre vp deuotion: and wil not suffer y people to knowe the Scripture, nay, they say they neede it not, but onely belecue as the Church beleueth: are these the people to whom the Apostle writeth, that they should surely belecue the gospel vnto the end? if light be darknesse, if good be euill, if holinesse be sinne, then are these men the Church of Christ. But the time is past. Nowe let vs pray, that it woulde please God to strengthen in vs a true and liuely faith. &c.

The seuenteenth Lecture vppon

the residue of the chapter.

- 15 So long as it is said, To day if you heare his voice, hardē not your hearts, as in the pronocation.
- 16 For some when they heard, prouoked him to anger: how be it, not all that came out of Aegypt by Moses.
- 17 But with whome was he displeased fourtie yeares? Was he not displeased with them that sinned, whose carcases fell in the wildernesse.
- 18 And to whome sware he that they should not enter into his rest, but to them that obeyed not.
- 19 So we see that they could not enter in, because of unbeliefe.



Ere y^e Apostle proceedeth to amplify this exhortation of y^e prophet, in these words, *If you hear his voice barden not your hearts as in the bitter murmuring*: touching these words, you haue heard the before

expounded vnto you, therefore we now wil let the passe, only noting this vnto you: the Apostle saith: *while it is yet called to day*: that the prophet had said to day: the Apostle saith, *yet that exhortation is, & yet it is called to day* whereby wee learne the prophesies were not for the present time onely, but daily wee and our children after vs, are admonished, instructed, and taught in their preaching: so when the prophet Esaie reproveth the people for vsing their owne counsell, and seeking helpe of Aegyptians, when they were in aduersitie that we should know it was not onely then Gods will, that his people should trust in him, & not make them vaine helpes of men: but that alwayes he should be our only refuge, the prophet saith: *Now go & write it before them in a table, & note it in a book, that it may be for the last day for ener & ener*. So the prophet Ieremie mentioneth howe Baruche wrote all his wordes, making them an instruction vnto the posteritie that should reade the. This our sauour Christ ment whē he said: *one soweth, & another reapeth*. meaning, y^e prophets laboured and we eate the fruite of their labour: & so Peter saith: that *Not to them selues but to vs they ministred*

Esaie. 3. 8

Iere. 45. 1

Iohn. 4. 38

1. Pet. 1. 12

those things which now are preached vnto vs, not onely meaning

meaning y they are witnesses of our faith vnto vs, but our hope, our loue, & all is grounded vpon that foundatiō. A lesſo (derely beloved) wel to be marked for there be many, now a days, which make to smal account of Gods prophets: their boldnesse in their ministerie, their sharp condemning of mans foolish policie, their rules of iustice and iudgment, a great many cast them off as things of another worlde, or another people: but we shal see y god is vnchangeable, and his righteousness is one for euer: and he hath made his prophets our scholemaisters, and the same worde indureth for euer. I speake not of figures, and such outwarde lawes as the Iewes had, for an appointed time, but Gods iustice, & gouernmēt which is eternall, is cōtemned of vs, if we cast away the instructions of rule & of righteousness whereof the Prophets preach: but we, because we wil not bringe our neckes vnder the yoke of the Lorde, therefore wee make light account of their prophe- Esa. 30.8 sies, though as the prophet saith: *they be written for euer and euer*: and thus farre of this.

Now let vs see, how in these words following, the Apostle applieth this exhortation, he saith: *For certain whē they had heard prouoked him to anger: howbeit not all that came out of Aegypt, &c.* As if he shuld also adde: but let it not be so with vs, let not vs walke in the way of these sinners, which thus prouoked the Lorde, and hee was angrie with them: but let vs followe better aduise, and wiser guides: they did not all murmur that came out of Aegypt: nor all prouoked God: let vs followe those that obeyed,

and if they were fewe in number, yet let vs strīue to walke with those fewe, for their way is better then the way of the multitude: this is the exhortation heere made, and it ought to bee often considered of vs.

Many times in the scripture we be taught, to set out y^e example of good men vnto vs, but especially suche examples as are in the scripture we ought stil to remember them: for, for the same purpose they are written vnto vs: and if we set them not before vs to follow, we regarde not the voice of God which wee heare: this verie example whiche the Apostle biddeth vs now consider, S. Paul saith: *It was written to teach and admonish vs, upon whom the latter ends of the*
 1. Co. 10. 11. *world are come:* and in the eleventh chapter of this Epistle, the Apostle reciteth a greate number of godly and faithfull men, by their example prouoking vs, that seeing wee haue suche a cloude of witnessses, we should cast off sinne that wrappeth vs about, and ioyfully runne in the fellowshippe of so many sainctes. This is written to moue vs, & this oughte to moue vs, and this will moue vs, if wee quench not the grace of God that is giuen vs: for who of vs this day would not be as Paule or Peter, as Abraham or Isaake, as Iosias or Dauid? VVho (I say) that is wise in heartte would not walke in their wayes, liue their liues, and leaue their memories behinde them? Or who had leuer bee a Simon Magus or Iudas, as the Scribes or Phariseis, as Ieroboam or Achab? And why then be we yet foolish? If our owne heartes doe sufficiently instruct vs, and
 the

the voice of the Apostle doe so earnestly exhort vs why doe we not learne not to tempt God as many haue tempted him, and are destroyed: but to obey and heare his voice, as many haue obeyed, and their remembraunce is in blessing? let vs heare therefore this exhortatiō. It followeth: *But not al that went out of Aegypt:* this is added of the Apostle to comfort any y were weak harted: for some would think, hath God so destroyed our forefathers, and made their carcasses to fall in the wildernesse? they that were in multitude as the sande of the sea, did hee make them so few in number? of sixe hundred thousande mē and more, were there so few left that died not in their sinnes? what hope can I haue? or howe shall I stand before the face of god? Thus I say, if any man should feare, the Apostle addeth a notable comfort they did not all prouoke God, that came out of Aegypt: but with whome was he angrie fourtie yeres? was it not with those that were disobedient? Heere wee learne wisely to trie and examine our selues, whether we be in the fauour of God, or no, and that is by searching our owne heartes, whether we would obey his voice or no: it skilleth nothing what other men were before vs, or what came vnto them, but all is in this, what our owne hearts are before God, and how we obey him: if when any nation haue filled vpp their iniquities, God roote the out, yet let not the faithfull of that nation feare, for God is their God vnto saluation: put thy trust in the liuing God, and though a thousande fall on thy left hande, and tenne thousande on thy right, yet

Num. 1. 55.

Rom. 11.1

shall no hurt approach vnto thee: denie not y words
of the holie one, & though the earth be moued, yet
thou shalt be in peace: for God regardeth thee not
by thy father or mother, or by thy countrie: but if
thou were borne among the moste barbarous peo-
ple, yet by thy faith thou shalt liue. A notable exam-
ple we haue in Paule, who shewing the great sinnes
of his people, & the vengeance that god had execu-
ted against them, he maketh streight this obiection:
hath God then cast away his owne people? and an-
swereth: *God forbid, for I am an Israelite:* he held y as-
surance of his Election, not by his conntrie or bre-
thren, but by testimonie of his owne spirite, which
feared not at y fal of other, but stood in y assuraunce
of his owne predestination. Thus here the Apostle
comforteth the weake: it is true, God destroyed an
infinite multitude of his people, yet feare not thou,
if thou abide in his obedience: for whom destroyed
he but those whose hearts condemned them selues,
those y were disobedient? He destroyed not Caleb
and Iosua, that were of another spirit: he destroyed
not Moses that was faithfull in all his house: and if
our hearts condemne vs not, we haue boldnes with
God, he will not impute our sinnes vnto vs, but he
wil graunt al our request, & fulfil al our desires: this
reioycing let vs haue in our selues, and how so euer
the world be moued, no man shall take our ioy frō
vs. It is not so with them which put their trust in o-
ther things, whether it be in the Pope, or in the ci-
tie of Rome, or in the multitude of their fathers, or
what soeuer, in all these, is no suretie at all: for if
God

God shal destroy Rome, and all the buildings of it, what will they then say? or what if the Papacie be troden downe, so that none bee after found in that seate, is not then all their reioycing done? and what a miserable faith is it, whiche is no stronger then a mortall man, whose spirit is in his nostrels: or, then a walled towne, which is easily battered: is this the rocke which Christe commendeth, which neither storme nor tempest shall euer shake? nay, this is the blinde confidence which the people of Israel had in the temple and in mount Sion, whiche vanished as smoke when the people were led into Babilon, and left the temple naked behinde them: So these men, when we shall see such thinges come to passe, they shalbe ashamed of the Pope their expectation, & of Rome which was their glorie: but we will dwel in the defence of our God, with a true faith, committing our selues vnto him: and neither Rome, nor Babilon, nor our forefathers, nor our posteritie shal euer turne away his loue from vs: this comfort is here taught vs by the Apostle, in this exāple of our forefathers, which kept their faith in the wilderness and were not seduced with the multitude. Nowe where he saith: *With whome was he angrie fourtie yeres:* we haue here to learne what is the long suffering of the Lord, who doeth not streight punish the sinner, but as he endured the manners of the people of Israel fourtie yeres, so he beareth with vs in all our transgressions: and so the prophet Dauid setteth out vnto vs this example, that *G O D made his wayes knowne vnto Moses, and his workes vnto the childre of Is-* Psal. 103.
rael,

Psal. 107. 3

that we might see, *The Lorde is full of compassion, and verie slowe to anger, and of great kindnes: & again in the hundreth and seuenth Psalme, reckoning vpp the works which God did for his people in the wilder nesse, making this an instructiō vnto vs of his long patience & goodnes, he addeth streight: O that men would therefore confesse before the Lorde his louing kindnesse, and his wonderfull workes before the sonnes of men:* if thus we considet this example and such like, wee are no idle hearers, but profitably excercise our selues in his iudgements: and as we ought to giue him this praise, that he is long suffering, patient, & of much mercie: so let vs knowe what duetie we ought againe to render vnto God, for all his goodnesse: for a greate many of vs, wee cry with loude voyces, *The Lorde is mercifull: but we be dumbe and deafe, and haue no heartes, when wee shoulde learne what his mercie requireth of vs. Be wise then, and learne of the blessed Apostle Paule, who thus teacheth the Romanes: The bountifulnesse of God must prouoke thee to repentance:* for else thou despisest the bountifulnesse, and patience and long suffering of the Lorde. Marke this well (dearely beloued) & be not mocked: if we say God is good and the Lorde is gracious, & full of patience to the children of men: know, that our own harts do then answer vs: render againe prayes and obedience to him, that is so good vnto thee: for, tell mee, what wouldest thou think of such a childe, who, because his father is louing and kinde, woulde therefore be rebellious & riotous: what wouldest thou think of

Rom. 2. 4.

a seruant, that because his maister is gentle & courteous, would therefore be carelesse in his worke, & not regard him? what subiect (thinke we) were he, that because his Prince is good and fauourable, would therefore be traiterous, & conspire against him? would we not giue speedie sentence against such monstrous & vnnaturall men? & what hearts then haue we that be here this day, if we will confesse this greate goodnesse of God, our king & father, and yet walke in our sinnes before him? we knowe it to be true, and we cannot deny it: if sinne should carrie vs stil away, all the day long to be defiled in it, our consciences would aunswere vs at night, euen as Paule saith: This hardnes of ours, & heartes that can not repent, they heape vp vnto vs wrath against the day of wrath, when this merciful father will shewe him selfe, that he is also a righteous and iust God: and if we do not in time beleue it, & foresee it now while it is yet called to day, experience, which is the schole maister of fooles, shall make vs confesse at the last, that God forgetteth it not which he long leaueth vnpunished. I remember this was once the fault of Israel, why they lied vnto the Lorde, and set not their mindes on him; because (as the Prophet saith:) *God held his peace, and that of long time*. But why shoulde this faulte bee ours, who by their example shoulde learne wisdom: nay, let vs rather leaue them in their wayes and followe the spouse of the bridegrome Christe, who in the day of her calling, though shee sleepe, yet her heart waketh, and when the head of her be-
Rom. 2. 5.
Esa. 27. 11.
Cant. 5. 2.
loued

loued is full of dewe, & his lockes with the drops of the night, shee despiseth not his long patience, but aunswereth in the ioy of her heart. I haue put off my coate, how shall I put it on? I haue washed my feete, how shal I file them again? as the Church saith in the Canticles. Thus let vs answere the long suffering of our God: and how so euer he be angrie with many, as with the Israelites in the wildernes, he will be pleased with vs, as with Caleb, or Moses, and we shall enter into his rest.

Againe, where it is here set out, howe God was angrie: let vs remember the commaundement of our sauour Christe to vs: *Be perfect, as your heavenly*
 Math. 5. 48 *father is perfect.* The Prophet Dauid being greatly prouoked against his enemies, yet would he not hurt them, because (saith he) *thy louing kindnesse was*
 Psal. 26. 3. *before mine eyes, and therefore I waked in thy trueth.* So we, if Gods image & likenesse shine in our doings, we are sure we walke in peace: therefore, where the
 Psal. 5. 4. *scripture biddeth: Be angrie, and sinne not:* howe can we haue a better rule, then to see in the word, how God is sayd to be angrie with his people?
 He is angrie here, because they refused wisdome, & imbraced follie, because they forooke the word of trueth, and followed vaine deuises, because they would not enter into the rest promised them, but had more desire to returne to the heauie labour and bondage of Aegypt. This madnes of the people, the Lorde is angrie with, as a louing Father that had care ouer them. So if we will haue holie anger, let it be free from all hatred and reuenge, and arise on-
 lic

lie for the profite and well doing of our brethren. Thus we read our sauiour Christ was angrie, when he sawe the frowardnesse of the Iewes, who by no admonitions would be made wiser. Thus Paul prouoketh Timothie to anger, when he saith: *Reprone and sharply rebuke men, that they do not turne away from the trueth.* So, S. Iude biddeth vs all, if wee fall into companie with froward men: *To saue the with feare,* as if we would soudenly pluck them out of fire. Thus if wee can haue our affections moued, we are holily angrie: for the end of our doing is the profite of our brother. Thus, you that be maisters may bee angrie with your seruants: God requireth of them faithfull labour, no eye seruice, as seeking to please men, but in singlenesse of heart, to do their duetie to him vnder whome God hath placed them: and in this account euery seruāt must appeare before god: If thou seeing thy seruāt disobedient or slouthfull, hast this respect to be grieued with him, because he offended God: thine anger is a blessed anger: and if thou chide sharply with thy seruānt, thy lone is more acceptable before God: but if all thy anger be for thine owne cause, for thy meate, thy drink, thy apparell, thy hawke, thy hound, if thou haue none other respect, thy seruāt hath done very il, in being carelesse for his maisters busines, & thou hast done much woorsse, who for a trifle canst be angrie with thy brother: but if y other be thy greatest care, that thy seruāt should knowe God, and doe the duetie which he requireth at his hand, the art thou blessed in thine anger, and thy chiding wordes, as are as a

Matth. 3. 5

2. Tim. 4. 4

Iud. 23.

freete

Psal. 141. 5. Sweete oyntment (as Dauid sayth) that shall not breake his head.

In the wordes following: *Was it not with those that sinned, whose bodies fell in the wildernesse?* The Apostle here sheweth, first, why God was angry with them, then what punishment he laid vpon the: the cause of his anger was their sinne: wherein we see, there is no calamitie commeth to the wicked but for their sinne, and al the chastisements of God, which come vpon them, are to abolishe them of their euill, that they might turn vnto the Lord: so when the sinnes of Israell were nigh desperate, and past hope of amendment, the Lorde sayth: *He will melt them, and trie them: for what shoulde he doe else for the daughter of my people:* noting this to bee the extreame remedie, by whiche if we be not healed, we must dye in our euill diseases.

Iere. 9. 7.

Esa. 1. 5.

So, long before when their fathers were as euill, & had all fallen away from God, & were not amended by punishment, the Lorde sayth by his prophet: *Wherefore should you be smitten any more, seeing you fall away more and more?* shewing expressely this cause of their plagues, that they should haue turned from their sinnes. Let this be a greate comforte vnto euerie one, whose sinnes accuse him, that he is not smitten of the Lorde, but for his admendment: let him not faint, because the hand of God is heauie vp on him, but let him reioyce, because the mercie of God is offered largely vnto him: for therefore he is punished, that he should repēt. A singular example we haue of this, in Manasses, y king of Iudah, who had

had set vp al abominations, & multiplied offences without number, but when he was bowed downe with many yron bands, and the king of Ashur laid him in painfull imprisonment, where he could not lift vp his head, then he remembered the Lord God of his fathers, who saued not onely Abraham, and Isaake, and Iacob, and their righteous seede, but in his greates mercies receiued sinners into fauour againe: and therefore in his tribulation, he humbled him selfe exceedingly, and came before God to aske forgiuene Te for all his sinnes, which were more in number then the sandes of the sea, and the Lorde was intreated of him, and forgauē all his offences.

So Saint Paule in al his hatred and eniuous persecutions, when he was stricken downe, he despaired not, but with a good heart which God gaue vnto him, he cryed with trembling and with feare, *Lord what wilt thou that I should doe?* Acts. 9.

These examples are set out vnto vs, which be so great sinners, that we should not despaire in our afflictions, but turne vnto y^e Lord, who offereth mercie vnto vs: & for our sinnes, be they neuer so great, yet the righteousnes of our sauiour Christe is greater: let vs onely belecue, and they are abolished.

Nowe, as we knowe, the afflictions of the wicked are for their sinnes, and that when they be chastised, they be called to repentance: so also, we must remember, y^e many occasions are, Why God sometime chastiseth his saintes, though their sinnes are all forgiuen and forgotten: for besides this, that we should

fites are also in our troubles: for in them our faith is tried, that it is accepted of God: and therefore Peter calleth affliction, y^e trial of our faith: for though we ought al to haue a ful purpose, in wealth & woe to cleaue vnto the Lorde, yet experience bringeth boldnesse, that our faith in deede is strong, and faileth not. We trust that we would not forget God, in the day of prosperitie, but the prince and noble man, who are full of peace, they knowe whether their hearts be knit vnto God in loue and obedience, which all honour and glorie cannot shake.

We trust we would not murmur in aduersitie, but Iob and Lazarus, and men so farre oppressed with miserie, they know how strong their hope is to endure the crosse. We may reioyce in the perswasion of our minde: and our faith that feareth not, at the remembrance of the euil day, is wel pleasing before God: but they may glorie more in the trial of their work, who haue had experience of euil, and fainted not: and, they may more boldely sing the song of victorie, that they glory in affliction, knowing that *affliction hath wrought patience, & patience experience, & experience hope, &* their hope shal neuer be confounded. This I adde, that we might knowe, though afflictions be to the amendment of our sinnes, yet alwayes the Lord respecteth not this, but by afflictions doth giue vs greater glorie, and therefore let vs not faint in them, nor be discouraged.

Rom. 5. 3.

The seconde thing I saide we shoulde marke in this verse, is, what punishment God brought vpon them, that is, that their bodies fel in the wildernes:

this

this punishment Sainct Paule also expressely noteth
in the tenth of the first to the Corinthians: & there ^{1. Cor. 10.}
fore is well to bee wayed of vs, whiche so oft is set ^{15.}
out vnto vs in the scripture: their destruction there-
fore is our example to beware, and to feare beefore
the angrie iudgementes of God: for their deaths
were no common deaths, but (as Paul noteth) sou-
den and greate destructions, as in one day, when
23000. were slaine, for their fornications, & againe,
a great multitude destroyed by fierie serpentes, for
murmuring against god: and at other times the an-
gel of God brought many plagues vppon them, in
which they perished: these heauie iudgements were
not executed of God, nor written for vs, that wee
should forget them. The prophet Dauid in the hun-
dred and sixt psalme, reherseeth these and many o- ^{Psal. 106}
ther punishmentes of that people: in consideration
of all which, he finally maketh this exhortation to
vs al: *Blessed be the Lord God of Israel for euer and euer,*
and let all people say, Amen: praise ye the Lorde. If
Sainct Paule applic this, to make it our instruction,
that wee shoulde feare, and flee farre from the like
finnes: if the prophet Dauid in the remembrance of
these so many, & so righteous iudgements, doth so
earnestly prouoke vs, to praise the Lorde in all
his noble actes, and to shewe forth his praises, & to
runne vnder the protection of his hand, to be saued
from our enemies: why should we lightly let goe
these admonitions, and not rather, with faithfull
hearts, see what great things the Lorde hath done,
and consecrate our selues, to do his will, who is the

V.

God

God of glorie: if we doe not, what hope can wee haue to escape his iudgements? He that spared not his owne people, the children of Abraham, the naturall plantes, which he had planted: howe shoulde he spare vs, that were strangers from his couenant and wilde oliue branches, which contrarie to our nature, are by his loue grafted into the natural oliue tree? Let vs therefore beware by their harmes: and the great iudgements, which God hath executed in our eyes, let them make vs feare before him, and walke with reuerence in his ordinances and wayes.

It followeth now in the Apostle: *To whom swaue he, that they shuld not enter into his rest: was it not to those that obeyed not?* This is but a repetition of the other wordes of the Prophet, all to one purpose, that by a double testimonie, as it were, we might haue sure hope, that the punishments of God shall not come, if our rebellion do not pull it downe vppon vs: for the promises of God are for euer true, that at what time so euer a sinner doth repent him of his sin, the Lorde will also repent of all punishmentes, whiche he threatened to bring vppon him: neither can we possibly stumble and fall downe in our wayes, except we be sold vnder our sinnes, to worke wickednes in his sight without repentance. And thus farre the Apostle hauing clearly taught, that sinne is all the cause of Gods anger:

Now in the latter end he saith further: *And we see that they coulde not enter for their unbeliese:* in these words concluding what is the roote and fountaine of

of all disobedience in vs, and that is vnbeliefe, infidelitie, a hart that can not giue full credite to al the threatenings and promises of God: of this by occasion of the Apostles wordes I spake vnto you in the former Lecture, nowe that the Apostle repeareth it, we may be sure as Paule saith: as it was not greenous vnto him to tell vs the same thing often: so it is for our safetie to heare it: and therefore I say vnto you as I saide before, let there bee in none of you an euill heart of vnbeleefe, for hence is the prouocation to all euill.

Bring a faithfull heart which with an assured assent shall receiue the worde that is preached vnto thee, and thou art armed with a stronge shield which shall quench all the fierie dartes of the Diuell. No man can beleue what thinges God hath reserved for his Sainctes, but he must needes accompt the worlde to bee but dung, to the ende hee may winne Christ.

No man can see what are the threatenings of Hell fire, which is not quenched, but he wil abhorre his sinnes more then hee abhorreth any death, and flee from them, least they shoulde bring him to so greate condemnation: let vs then bee armed that the dartes of infidelitie doe not wounde vs, and all the shott of other tēptations they shall scarce strike through our eyelids: true it is, that our flesh is weak but an armour of prooffe bringes it strong defence: so we may be easily seduced with the deceit of sin, but a liuely faith will sone lighten our eyes, that we shall not sleepe in death. Though the worlde be full

of all euil concupiscence: yet, *This is the victorie that*
 1. Iohn. 5. 4 *ouercommeth the world, euen our faith.* And see I bee-
 seech thee, iudge of the first sinne of our first parents
 Adam and Eue, and by one offence iudge all: was
 not Eue overcome by infidelitie? and first did shee
 not doubt of Gods threatnings, before she eat of the
 Apple? when God had saide yee shall die the death,
 did she not fall to halting & began with peraduen-
 ture? shee coulde not tell wel whether it were so or
 no: and from this staggering fell shee not away to
 sinne, and turned not till shee fell into the wrath of
 God for euer? did not Adam also follow her exam-
 ple? and this corruption let vs be sure we haue taken
 from his loines, and sucked from her breasts: by it
 the deuil is strong against vs: but let vs beware of it,
 and be faithful, and his strength is broken. The Li-
 on of the tribe of Iudah hath overcome the croo-
 ked serpent, and by fayth in him wee shall surely
 liue.

This (dearely beloued) the Apostle heere doeth
 teach vs, a blessed lesson if we can happily learne it,
 and in which we shalbe saued for euer more, and all
 our enemies shalbe our footestool. And the Lorde
 graunt for his Christes sake, that we may be made
 rich in all knowledge of his will, and abounde in a
 great measure of faith, that we may cleaue vnsepa-
 rablie vnto God, and vnremouable to be ioyned as
 chaste virgines, with a pure faith, vnto his Sonne
 Christ. And let vs pray, &c.

The

The eighteenth Lecture vpon the

1. & 2. verses of the fourth

Chapter.

1. **L**ET vs feare therefore, least at any time by forsaking the promise of entering into his rest, any of you should seeme to be deprived.

2. For vnto vs was the Gospel preached, as also vnto them but the word that they heard, profited not the, because it was not mixed with faith in those that hearde it.



OV haue hearde two especiall pointes, in whiche the Apostle doth amplify this exhortatiō alledged out of the prophet: *To day if you heare his voice harden not your heartes, &c.* The first was, that he saith: *To day*: therefore wee ought not to foreflowe the time of our calling, but take the occasion & opportunity, while it is offered.

Say not vnto the Lord, when he knocketh: *Go*, and come againe another time: for thou knowest not whether hee will returne or not. Seeke him therefore where he may be found, and call vnto him while he is neere at hand.

The seconde pointe, the Apostle stode vpon, was, that, *If we heare his voice, we should not harden our hearts*: teaching vs, that onely by sayth wee shoulde bee faithfull hearers. And if infidelitie beare rule in our heartes, all preaching and teaching is in yaine, and the voice of Christe can

bee vnto vs, but a sauour of deathe, vnto death: therefore when we heare him speake, let vs faithfully receiue the gospel of saluation at his mouth, or at the mouth of the minister, knowing he is our onely prophet, giuen of God vnto vs: of this the Apostle now concludeth in the first of this Chapter: *Let vs feare therefore least at any time this promise of entering into his rest, being forsake any of you may seeme to be deprived: by this conclusio yet once again exhorting them, that they would not neglect their onely prophet calling the, & so at last be frustrate of their vaine hope.* Let vs here lay together these sayings of the Apostle. In the beginning of the second chapter, when he had proued our sauour Christ to bee God, he saith: *Wherefore my brethren, we must carefully hearken to the things we heare, least wee fall away as water.*

In the beginning of the thirde chapter, when he proued him to be man also, like vnto vs, except sin, he addeth: *Therefore my brethren partakers of the heavenly calling, consider the Apostle and highe Priest of our profession Iesus Christ.* After againe, when he had proued our sauour Christ to be our only and faithfull Prophet, he confirmeth his doctrine by the worde of the Prophet, alledging this exhortation out of him: *To day if ye will heare his voyce, harden your hartes, &c.* Again, applying these wordes of the Prophet, he saith: *See my brethren that there be not in any of you an euill hart of unbelcefe.*

Now here againe, as a conclusion: *Let vs feare lest this promise of entering into his rest, being forsaken, we*

Should seeme to be deprived. And as though all this were not inough, in the elcuenth verse after, hee saith, *Let vs therefore be diligent to enter into that rest, that no man fall into the euill example of disobedience.*

And yet againe in the ende of the chapter, *Seeng we haue a great high Priest that hath pearced the heauens euen Iesus Christ the sonne of God, let vs hold fast our profession, &c.*

What shall wee thinke of all this? what meane these often exhortations? surely (dearely beloued) nothing else, but that we be dull of hearing, and exceeding harde to learne: for tell mee, notwithstanding this exhortation so often made, are there not (trowe you) manye among vs, whiche yet regard it not? yea, and yet if againe, and againe hee woulde crie vnto vs, woulde wee all obey his voyce? we would, if wee were wise: but foolishnesse is so wrapped vp in our heartes, that I am affraide, all the exhortations, not onely here made by the Apostle, but all other that haue ben made vnto vs thirtie, fourtie, fiftie, threescore yeares, haue not yet taught vs all that be heere this day, with singlenesse of harte and with sinceritie to loue the Lorde: and is it then any meruell though the Apostle hauing compassion on his brethrens ignoraunce, doth thus often exhort them in one thing? and if wee be weake, subiect to the same infirmities y they were, let vs thinke it is necessarie for vs. Only I beseech you take heede, that seeing God hath this mercie vpon vs, which he had vpon our fathers, that his worde is thus vnto vs: *Precept vpon precept, precept vpon* Esaie. 28. 13

on precept: let not vs be againe as they were, that notwithstanding all these often and earnest exhortations, so plaine to vnderstand, yet that y^e Lord speake vnto vs, as with a stammering and a straunge language, that we vnderstand nothing: for alas (dearely beloued) how vnprofitable were that for vs? and how much better were it, wee had neuer heard at all, then so often to refuse the Lordes calling? let this therefore be our wise vnderstanding in this case, and that whiche so often is tolde vs, let vs at the last truelie learne it.

Now touching these wordes of the Apostle, that he saith: let vs feare, that wee lose not this rest promised vs, we must not take it, as though the Apostle taught that the elect should feare, as though they might fall from their hope: or that their election were not sure: for you haue heard before, howe he saide, *We must hold the reioycing of our hope with al assurance and constancie vnto the end.* but heere wee must consider to whome the Apostle speaketh, that is, to such as are farre off from a true faith, whiche haue shewed no greate regarde to the voice of the Lorde Iesu, whiche are yet in many tentations of sinne, doubtful to be carried away with the deceites of it. As if at this day the apostle should preach, when we see so many worldly minded men, so fewe hungry and thirsting for heavenly things, in this case, and to suche people (considering their outwarde workes) the Apostle sayth let vs feare, as in deede there is iust cause of feare: for when there is scarce in vs any zeale of God, scarce any loue of righteousness,

ousnes, but all our thoughts do wander in worldly vanitie: if in this case we should boast of our faith, were it not good to bid vs feare, to take heede that we be not deceiued? and what is this against the as- suraunce of the faithfull, that the Apostle biddeth them which are not yet called in holines, to feare, lest they be deceiued in their vaine hope?

If it be here sayd: the Apostle includeth also him- selfe, and therefore this feare is also in the most god- lie: I deny not, but in other places of scripture, feare is commended vnto the most godlie: but the cause of this is, because we be all weake, ful of infirmitie, readie to sinne, as we see in Dauid, in Ezechias, in Peter, in all the sainctes of God: and therefore this feare is commended in them, which is, a good care and regard of their weaknesse, that they fall not: a care that may driue out securitie, not a feare to take away the boldnesse of faith.

The feare
that is com-
mended to
the godlie,
what it

So when we are bid to feare, it is as when we are bid to watch, to be sober, to stand with our loynes gyrgded, to haue before vs the wayes of God with reuerence and obedience, it forbiddeth presumptu- ous and vaine boasting of saluation, when the glo- rious and fearefull name, *The Lorde thy God*, is not regarded of thee.

So, when saint Paule commendeth our faith, he addeth: *Be not yet high minded, but feare*, and Iob saith: *If I haue done righteously, I wil not lift up my head*. This feare is a feare of falling into sinne, least wee should offend so mercifull a Father: it is not a feare of falling from his grace, least he shoulde take his

Ro. 11. 20.
Iob. 10. 15.

mercie from vs. A plaine rule of this, Sain& Paule
 commēdeth vnto vs all, writing to the Philippians,
 Phil. 2. 12. *With feare (saith he) and trembling make an end of your
 owne saluation: commending lowlineſſe, and hum-
 bleneſſe of minde, but yet ioyning it faſt to the
 hope of eternall life. And this counſell hee fol-
 lowed him ſelfe, as he ſayth to the Corinthians,*
 1. Cor. 2. 3. *I was among you in weakneſſe, and in feare, and in muche
 Rom. 8. 38 trembling: Yet hee helde faſt his fayth, that Neither
 death, nor any creature ſhould ſeperate him from the loue
 of God.*

And this the Apoſtle, euen in this place, tea-
 cheth, when he addeth: *Leaſte any of you ſeeme
 to be deprived.* For (in deede) hee is not deprived,
 of fruſtrate of any hope, who neuer had hope:
 but it ſeemeth ſo to ſome, becauſe he woulde talke
 of hope. No more can any man fall, who neuer
 ſtoode: yet becauſe it appeareth ſo, Sain& Paule
 ſaith: *He that ſeemeth to ſtande, let him take heed hee
 fall not.*

It is moſte certaine, *Hope maketh not aſhamed:* but
 we deceiue our ſelues, in thinking we haue hope:
 for true hope, as is ſaid here, is in the promiſes, and
 they apprehended with fayth: and fayth hath
 Rom. 5. 5. feare of ſinne. Where theſe thinges are, no man is
 Rom. 4. 16 deprived of his hope: where theſe thinges are not, he
 hopeth fooliſhly, who had in deede no hope at all.
 And he is ſaide to fall out, who at the laſt is founde
 to haue no inheritannce with the Saints, who yet
 neuer fell out: for in deede, he neuer was within
 the couenaunt: according to that, whiche Sain&
 Iohn

John saith: *They went out from vs, but they were not of vs, for, if they had bene of vs, they shoulde have tarried with vs.* 1. Ioh. 2. 19

This I say, that you may knowe how to aunswere the enemies of our faythe, who woulde haue vs still to doubt, and nener to be sure of Gods promises: when they obiecte vnto vs these places of feare, we may aunswere them, that our feare is our humilitie and casting away pride: our feare is our reuerende care to walke in the wayes of God: if they feare any other feare, wee will not feare with them: *For God hath not giuen vnto vs the spirit of feare againe vnto bondage, but he hath giuen vs the spirit of adoption, by which we crie, Abba, Father.* 2. Tim. 1. 7 Rom. 8. 16

This is oure blessing, whiche wee haue of GOD, and in whiche wee shoulde alwayes reioyce. I graunt, wee doe not here obey God, as wee shoulde: for who is he that sinneth not? Wee feare many times, and Gods dearest children are most tempted: so that they are brought sometime euen to hell gates: but this we confesse, is our infirmitie, the trueth of Gods promises ought to haue greater faith within vs: but it is necessarie we should feele our sinnes, that we might be humbled, and we must die in our selues, that we may reigne through the victorie which Christ hath gotten, & in all our weakenesse we will still confesse, that we may not, nor ought not thus to feare, but much rather to reioyce in the Lorde, and alwaies reioyce.

Nowe, it followeth in the Apostle, *For vnto vs hath the gasspell bene preached, as wel as vnto them, but the* worde

word that they heard profited not them, because it was not mixed with faith, in those that heard it.

In these wordes the Apostle sheweth the cause, why he hath thus applied the prophetes exhortation vs: because vnto vs nowe the same Gospell is preached, which was preached vnto them: and if we be vnfaithfull, howe shoulde we escape, but bee partakers of the same punishments?

This place is wel to be marked, which teacheth vs, that the same saluation is now preached, which was preached before to all Patriarches and Prophets: in whiche wee knowe there hath beene but one way of saluation, from the beginning of the worlde: for then this was promised, whiche is nowe perfourmed: *The seede of the woman shoulde breake the head of the serpent*: from whiche promise made, there was neuer but one faith of Gods electe, and one way of life, which was Iesu Christ: euen as our Apostle saith, *Iesus Christ yesterday and to day, he is the same, worlde without end.* And this doctrine is not new, but the Prophets and Patriarches knew it with vs, and they all belceued the Catholique church and communion of Sainctes, euen as this day we do. Saint Peter saith. *That it was reuelled vnto the prophetes, that not vnto them selues, but vnto vs they ministred those things, which now are preched vnto vs.* And the prophet Esai, in the 14. chapter, sheweth, howe God called out all nations, as it were to dispute with him, whether there were any saluation in the world, but by his free grace: and first hee asketh, who called Abraham in that couenāt of me-
cie

Gen. 3. 15.

1. Pet. 1. 12.

Esai 14. 4.

cie which was giuen him? who hath done it? euen
 he that called the generations from the beginning :
I the Lord, I am the first, and with the last, I am the same:
 expressely teaching, that his people of Israell had the
 same saluation, whiche Abrabam had: and Abra-
 ham the same which all nations and countries euer
 shall haue: one sauing health of all, euen as God is
 for euer vnchaungeable. So Sain& Paule, making
 comparifon between vs, and the people of Israel, of
 whom here the Apostle speaketh, he saith: *They eate* 1. Co. 10. 4
all the same spirituall meat, & drinke all the same spiritual
drinke, for they did drink of the rock which followed them,
and the rocke was Christe. And not onely this one
 saluation is vnto all: but this also, only Christ hath
 bene euer the Prophet and minister to declare that Ga. 12. 26.
 saluation: for so the Apostle teacheth, then, and
 now, his voice was heard, and as it is sayde after,
 his voice did then shake the earth, yea, before then,
 in the dayes of Noe he was preched *vnto the disobe-* 1. Pet. 3. 19.
dient people, who were drowned in the floude, and
 are now holden in the prison of their sinne. So that
 this we know, in Christ are saued al his saints, and
 by Christ they haue ben taught al thateuer did be-
 lecue. Wherby we learne, all y^e sacrifices of y^e patri-
 arches, and al sacrifices and ceremonies of the law,
 they purged no part of their sinns, neither was there
 any redemption in them, for the Israelites had
 not the Fathers sacrifices, nor the fathers had their
 ceremonies, nor we haue now, either sacrifices, or
 ceremonies, which were in honor among them,
 yet one saluation is vnto vs all: and therefore, as we
 may

Heb. 9. 9.

Heb. 13. 6.

may boldly say vnto them, all their ordinaunces in worldly elementes, they did not purge their consciences, meates, and drinks did not help them: who were daily exercised in suche obseruations: so againe they may say vnto vs, neither our sacraments doe giue grace vnto vs, no more then theirs vnto them: they seale vnto vs the grace that is in Christ, and assure vs of the saluation that is in him: but in themselues there is no health at all. And if we may say thus, even of the sacramentes instituted of God, in so much, that if they shoulde be made causes of our iustification, and the glorie of Christe shoulde be so giuen vnto them, we might iustly call them the beggerlie elementes of the worlde, and vnprofitable thinges,

What shall wee say or thinke, of so many childishe toyes, and foolishe fancies, as wee haue scene of late, when men will attribute saluation vnto them? When our owne woorkes haue this honour giuen them? When Holie water, Belles, Candles, Crosses, Psalme boughes, Agnus deis, the beginning of Saint Iohns Gospell hanging aboute your necke: when to these thinges wee attribute power against the diuel, when Christe vanquished onely vppon his crosse, what name shall wee giue these beggerly thinges? When pilgrimages, fastings, visiting of mens tumbes, kissing of reliques, purchasing of Masses: when these things are exalted and said to purge our sinnes, what shal we cal them what drunkennes, what witchings, what madnesse what brutish astonishmēt hath couered our spirits,

sh a

¶ we should beleene such things? what strange illusions and sleights of Satan, haue hid our vnderstandings, that we should know nothing? The ceremonies ordeined of God himselfe, the sacramentes of his eternall testament, they are but helpes of our infirmities, to leade vs vnto Christe: from whome whē you shal seperate them, they are no more gods holie sacramentes, but beggerly elementes, and our owne fanfies, and sonde imaginations, whiche are contrarie to Christ: euen from our cradle, to exalt them thus, what is it, but a proude likeing of our owne presumption. This is a cleare prooffe, that in nothing is saluation but in CHRIST alone: and that one saluation hath beene from euer, whyle these outwarde things haue had manye chaunges.

And againe, in that Christe was then the Prophet, we are sure the patriarches and forefathers did not worship God after their owne will and deuice, but onely as the spirite of Christe did teache them: from which testimonie of spirite, when they fell away, all their religion was reiected: for onely in Christ, God was also well pleased: so that, though they had no lawe written, yet were they taught of God, and his sonne was their scholemaister, to lead them in al trueth, reuealing his wil vnto them, euer by such meanes as best pleased him: and after, when God wrote his lawe, he wrote this also as a decree for them to holde euer, that they should neuer adde nor take away, but do onely what they were commaunded: and much more now in these last dayes,

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in which our Sauour Christe hath appeared vnto vs in our owne nature, man like vnto vs, vppon whome we sawe the holie Ghost to come downe, and God him selfe hath sealed him, in making manifest his owne glorie, speaking out of the cloude: *This is my beloued sonne, heare him: much more (I say)* we ought now only to here his voice, because now more clearly then euer before, he hath reuealed all the counsell of God vnto vs: but now, the diuell hath bene no lesse enuious against the saluation of man, then he hath bene before: nowe also he hath made some to set forth the imaginations of their owne hearts, and hath bewitched many to followe their damnable wayes, by whom the way of truth is blasphemed, and for their owne traditions sake he hath made the worde of the Lorde Iesu of none effecte.

This work hath he wrought in all y Papacie, yet we can not or will not see his rebellious doinges:

Ioh. 18. 3. 6 Christ saith his *kingdom is not of this world*, yet hath he taught them to make their Bishops Princes, and hath giuen them power ouer life & goodes: Christ

Mat. 20. 26 saith, *The Princes of the nations beare rule ouer them: but it shal not be so amög you*, yet hath he made his first begotten sonne to weare a triple crowne, and all the kinges of the nations to come kisse his feete. So

Christe hath taught vs to worship in spirite and Iohn. 4. 23 trueth, to drinke the wine in the sacrament of his Mat. 26. 27 body and bloude, to pray in a knowen tong, to eate 1. Co. 14. 19 of any meates without scruple of conscience, to vse 1 Co. 10. 27 holic matrimonie in al estates, as a remedie against Heb. 13. 3 sinne:

sinne: but as though Christ were no prophet vnto vs, we haue abrogated these his lawes, and made o-
ther cōtrarie of our own. This our eyes haue scene,
& our eares haue heard, and whether we wil or no,
we must needes confesse it: yet, some flatter them-
selues in a meruelous madnesse, & doing al things
contrarie to the Lorde Iesu, they say still, they can-
not erre: but they shall one day see and knowe, that
Christ is the onely prophet of the new Testament:
& blessed be the Lord God, who hath made vs this
day to belecue it: and while yet the day of health &
acceptable time is, to hearken onely vnto him, and
refuse all the vaine inuentions of men.

It followeth now in the Apostle: *But the worde
that they heard, profited the not, because it was not mingled
with faith in those that hearde it.* As before the Apostle
concluded, repeating againe his exhortation: so in
this verse, he repeateth the cause, why they profited
not by the worde of exhortation, that wee againe
hearing the cause of our sinne, should be made more
wise, to take heede of it: & the cause was their infi-
delitie, because saith he: *The word was not mingled vnto
them with faith:* the word of God preched, is as a cup
offered vnto vs, of which we must drinke whether
we will or no: & one way, it is made vnto vs, a cup
of y water of life: another way, a cup of destructiō,
and such a liquor, as is of death vnto death: euen as
faith or infidelitie is brought vnto it, so it is a cup
of life or death. In this similitude, the Apostle
speaketh thus: *The word was not mingled to them with
faith.*

As men that loue to sit at the tauerne, do mingle their drinke with spices, or their wine with suger: so wee in that most blessed tauerne, in whiche the word of God is offered vs to drinke, we must mingle it with the sweate spice of faith, and it is a cup of eternall life vnto vs: otherwise, if we be vnfaithful, we haue lost our blessing, & are fallen from y hope of life. Christ, who is the head corner stone, in who the building doeth stand, hee is now to vs a stone of offence, at which we haue stumbled and are fallen downe, because we haue not receiued his word, with faith.

It is true the gospell is the power of God, to saue man, but yet to saue the man y doth belecue, whether he be Iewe or gentile: & here we see, how God hath ioyned vnseparablie, his worde & our faith: wherfore it is also called: *the word of faith*: neither is it possible to be faithfull without y knowledge of the word: neither is there any knowledg of y word profitable, but being mingled with faith. This (dearly beloued) is no obscure doctrine, that you should not vnderstand it: neither is it taught vs in ambiguous words, that ye can doubt of it, but it is plain & plainly taught, that if we wil be saued by Iesu christ his word must be mingled to vs with faith: if we be of the newe Testament, & belong vnto this covenant which is made in Christ, to the forgienes of our sinnes, then *we beleene the word that is preached, & the lawes of God are written in our heartes.* And that S. Paule setteth out so cleare vnto vs, that it is impossible, impossible I say, for any to know the gospell, and

and to be ignorant of it; for this is y^e gospel, as Paul
saith, *The power of God to saue all that do beleue:* do you Rom. 1. 16
heare this? and do you vnderstand it? tell me then,
what thinke you of that religion, where this prea-
ching of the gospell is holden back, nay where they
haue ben so enuious vnto it, that they haue not suf-
fered the worde to be in such a language as y^e people
might once read and vnderstand it? Nor the Priests
them selues vppon whome they layed the worke
to sacrifice for their sinnes, and to whom they con-
fessed their sinnes, to haue forgiuenesse of them.

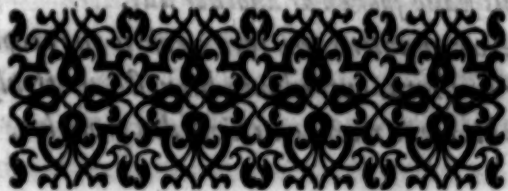
And what (I say) will ye thinke of such a peo-
ple? or what religion haue they? doeth not the A-
postle say true: there is no saluation but by beleuing
the word, as it is preached vnto vs? and do they say
true, that the Masse purgeth our sinnes, the Priest
forgiue them? and the masse is in latine, the Priest
is ignorant, the people are led with vaine imagina-
tions: no faith, no word is in all their doing? but
it is no meruel though some mē be robbed of their
harts, & beleue all the illusions of Sathan: for how
can a man beleue the trueth except y^e spirit of God
be in him? Pharaoh was not taught by all the won-
ders y^e Moses wrought in Aegypt. The Iewes were
not the wiser for all the miracles whiche Christe
wrought before them. If such thinges haue hap-
pened in the dayes before vs, though now y^e Apostles
and prophets do all crie. Without faith in the gos-
pel preached, you can neuer be saued: Ignorance is
abomination before God: and yet the Pope who
taketh the word from vs, teacheth vs no faith, co-

nereth vs with blindnes, praiseth ignorance in our hearing: if we embrace him, follow him, loue him, honour him, as Pharaoh did Iannes & Iambres, or as the Iewes did Annas and Caiphas, let vs not maruel, no new thing hath happened in our dayes. The Lord hath not lightened their minds, & what wisdom can be in them: but we wil leaue them to him, who is iust and mercifull: and let vs pray, that his worde may bee alwayes mingled vnto vs with fayth, that in this greate darkenesse of the worlde, we may see light.

One thing else wee may heere marke, that it is said: *the word did not profit the, because it was not mingled with faith*: wherby we know it is only faith that commendeth vs vnto God, without which the woorde is in vaine, the presence of Christ is in vaine, to be his brother, sister, mother, al is in vaine: nothing but faith carrieth vs with boldnes into his presēce. Manie singular prooues of this our sauour Christ sheweth in many places, when a woman crieth vnto him: *Blessed is the wombe that bare thee, & the papps that gaue thee suck*. Our sauour Christ answereth: *may rather, blessed are they that heare the word of God, & kepe it*. When some saide vnto him: *Beholde thy mother and thy brethren would speak vnto thee*: he answered again: *He that doth the wil of my beaueſly father, he is my brother & my mother*. In another place, when cōtrouerſie was how we should haue life & saluation through him, he saith to his disciples: *The fleshe profiteth nothing, it is the spirit that quickeneth*: noting in al this, that not his bodily presence, not his kinred, not the travell of his
mother

mother, not any thing is imputed vnto vs for righteousness, but only faith, in which we belecue, according to his gospel preached vnto vs y in his death al our sinnes are purged, & in his resurrection we are iustified.

This maketh vs acceptable, & without this it is vnpossible to please him: this the apostle teacheth vs here, when he saith: *For this cause, the word profited them not, because it was not mingled vnto the with faith:* for only faith doth all, apprehendeth all, ouercometh all, and the gates of hell shall not in the ende preuaile against it: and the Lord increase this faith in vs. And let vs pray, &c.



X.ij.

The

326 The nineteenth Lecture, vpon the

3.4.5.6.7.8.9.&10.

verses.

3 For we which haue beleened, doe enter into rest, as he said to the other. As I haue sworne in my wrath, if they shall enter into my rest: although the workes were finished from the foundation of the worlde.

4 For he spake in a certaine place of the seuenth day on this wise: And God did rest the seuenth daye from all his workes.

5 And in this place againe, if they shall enter into my rest.

6 Seeing therefore it remaineth, that some must enter ther into, & they to whome it was first preached, entred not therein for unbeleefes sake.

7 Againe, hee appointed in Dauid a certaine day, by To day, after so long a time, saying, as it is said: this day, if yee heare his voyce, harden not your hartes.

8 For if Iesus had giuen them rest, the would he not after this haue spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 For he that is entred into his rest, hath also ceased from his owne workes, as God did from his.



HIS Scripture, whiche nowe I haue read vnto you, I must needes confesse, to mee it seemeth yet somewhat obscure, neither hath God so reuealed it vnto mee, that I dare boldly pronounce, this it is: but submitting my selfe to any better interpretation, which shalbe shewed of other, according to that which

whiche God hath giuen me: so I will shewe you what I thinke most likely, and so much the more boldly I will shewe you mine opinion, bicause, by the grace of God, I will speake nothing, but agreeable to all which y^e Apostle before hath most plainly taught vs. You knowe, howe earnestly he hath exhorted vs to harken vnto Christ: what fault especially shall make vs neglect it, and that is infidelitie: what great perill we haue in this sinne, & that is: *We shall not enter into his rest.* Nowe, he teacheth and addeth sure argumentes to his doctrine, howe wee shall auoyde so great punishment, and so great sinne, and how we shall be obedient vnto Christ: & that is, by faith, an humble acknowledgement of him to be our prophet, and a constant beleeuing of all his trueth.

This doctrine first hee setteth downe, in these wordes: *For we enter into his rest, that do beleue.* This he proueth first, by the manifest text afore alledged: for it was said: *To whome I sware in mine anger, that, they shoulde not enter into my rest:* meaning the vnbeleeuing and vnfaithfull: therefore we y^e are beleeuing and faithfull, we shall inherite that rest. This I thinke to be the meaning of these words folowing: *As it is said: to whom I sware in my wrath, that they should not enter into my rest,* Nowe, bycause the Apostle hath reasoned long, and much, out of this place of the Prophet, and will yet reason longer, he wisely foreseeeth, what might bee heere answered of the Iewes, that this place is of the people of Israel, meant of their entraunce into the land of

Canaan, vnder condition of obedience of the lawe of Moses, & therefore rather teacheth them to keepe stil those ordinances, then to change them for new, & follow this Iesus, of whom they haue not heard before. This cogitation might easily arise, and they might soone be so perswaded, that the prophet spake of the present time: now therefore, in the words following, the Apostle taketh away this offence and doubt, teaching, that not vnto them onely, but to vs also it was spoken, and with this caution proueth with other arguments the former doctrine: that by faith grounded in our prophet Iesus Christ, we shal enter into his rest.

And he saith thus: *Especially seeing his workes were finished from the foundation of the worlde.* The worde which is heere commonly translated, *although*, I englished it thus: *Especially seeing*: which I do bicause the sence wel agreeth, & I knowe nothing to the contrarie but the worde may well beare it: so now touching the obiection before made, the Apostle aunswereth thus: Neither can this bee ment of the rest of the lande of Canaan, in obeing the lawe of Moses: for when neither the law was yet giue, neither the land once promised, yet then was this rest of the Lord, into which his people did enter: for the scripture saith, euen at the beginning: *The Lord rested the seventh day from all his workes.*

Now this obiection thus beeing confuted, there is also in these wordes, the seconde reason for prooffe of this doctrine before taught, that they enter into the Lords rest which doe belecue, and the
reason

reason is this. Seeing God finished his works, straight from the foundation of the world, so that then he was said to rest the seventh day, men entred not into that rest by the obseruation of the law of Moses, which was not giuen, nor by any woorkes of flesh, which were euer vnprofitable: but it is cleare then we entred by fayth: according to this which is written: *To day if you heare his voice, harden not your heartes*: This argument is plaine in these wordes: especially seeing his works were finished from the foundation of the world: for he saith in a certain place of the seventh day thus: *God rested in the seventh day from all his workes*, but of this argument, we will speake again in y^e ninth verse. Heere the Apostle may seeme to some of vs, to reason not verie strongly: for how proueth he that it is one rest of which it is saide, ye shall not enter into my rest, and againe, the Lord rested the seventh day, for y^e one seemeth to be of God alone, the other a figuratiue promise set out vnto vs: but this doubt is soone taken away: for when it was said, *God rested the seventh day*, was it not also said: *he blessed the seventh day and halowed it*? whiche is, he appointed it to this holy exercise, y^e man should leaue off his other thoughts, and consider the power and wisdome & goodnesse of God in al his creatures: wheron after he gaue his law written: *Remember thou keepe holy the sabbath day. six dayes shalt thou labour, but the seventh. &c.* by whiche it is plaine, that this reste was the same, vnto whiche they were after called: and thus we see the Apostles words, how apte they be to his purpose.

It followeth now, *And in this place againe, if they shal enter into my rest.* In these words y^e Apostle teacheth, that this is also y^e same rest which y^e first was: where we see that the rest of the land of Canaan, was, that they should there inioy peace, and in his holie place praise god day & night, who had deliuered the out of the cruel bondage of Aegypt, & from all hurt of the great & terrible wilderness: in steade of which he had giuen them a most pleasaunt countrie, that flowed with milke & honie. Now vpon the warrant of all this trueth, that one rest hath bene from the beginning, though the name may bee often named in sundrie respects, as first, it was so called, because God rested from his workes: againe, because the people entred into a peaceable land, in steed of a perillous desert: so vpon other occasions, this name of rest is named, but all in one spirituall sense, that is now a ceassing from our owne works, to do the workes of God, and after this to dwell in the peace and rest of his glorie for euer: therefore, where promise of entrace into his rest is, it is a promise made vnto all, and of all ages: vpon this (I say the Apostle saith further: *Seeing therefore it remaineth, that some must enter therinto, & they to whome it was first preached entred not because of their vnbelief, againe, he appointed in Dauid a certein day, by To day, saying, after so long time, as it is already alledged, today if you wil heare his voice harden not your harts:* in all these words, he concludeth as he taught before, y^e seeing this rest hath ben euer set out to our first fathers, to y^e people of Israel, yet they entred not for vnbelief: seeing it cannot be, but

some must needs enter, for the graces of God must needs be enjoyed, therefore in Dauid it is again said: *To day if you wil heare his voice, that it might be known, y we which do beleue shal enter into his rest.* So in these two verses, is the conclusion of the two former arguments, to proue, that only by faith, we shal enter into his rest. And this I take to be the naturall meaning of these wordes in the 3. 4. 5. 6. and 7. verse.

It followeth in the 18. verse: *For If Iesus had giuen them rest he would not haue spoken of any other rest after.* These woordes proue by another reason, that the former prophetic is not meant of y land of Canaan, according to the obiection before spoken of & his reason is this. Iosua led them into the lande of Canaan, a greate many yeares before the Prophet Dauid made this exhortation: if therefore it had bene meant of y land, to what purpose did Dauid speak this so long after? could it be threatned vnto them, they shoulde not enter into rest, into which they had already entred, and dwelt there foure hundred yeares? Vppon this reason he concludeth in the ninth verse, *Therefore, there remaineth yet a rest vnto the people of God.*

In the tenth verse, he sheweth at the laste, what this rest is, that we should no longer walke in our will, but resigne our selues ouer to the obedience of the will of God, euen as we looke to enter at the last, into that rest and dwelling place, which is in heauen; not in earth, & which God had pitched & not man, in these wordes: *for he that hath entred into his rest him*

himselfe hath also rested from his owne works, enē as God rested also from his. Thus I haue plainly as I coulde, shewed you the whole meaning of all the wordes whiche I haue read together vnto you: and I haue the fewer things seuerally to note vnto you in them, because, as you haue heard, the wordes were most of them mentioned befor: & as occasion was, then I spake of them more at large vnto you: on-ly of the other thinges, whiche befor the Apostle spake not of, I will note vnto you what I think necessarie. In the third verse, I tolde you howe the Apostle taught vs, that this rest, to whiche we bee called, was the rest of God from the beginning: because from the beginning, it was sayde: God rested the seuenth day: what we should learne in this, we may plainly see in the commandement: *keepe holie the Sabbath day*. For that day was instituted for this cause: because then God rested from his workes, and in that day a rest is commaunded vnto vs, that in it we should do no manner of worke: and why (dearely beloued) shall we rest? God is not pleased with idlenesse, he wil not haue vs like the idle men that at the ix. houre of the day, stand still idle in the market: but God commaundeth vs to keepe that day holie vnto him, which is to serue him in it, and not our selues.

Nowe, seeinge in this daye wee muste glorifie G O D, and rest from our owne woorkes, to consider his woorkes, from whiche in this daye he rested, it is plaine and euident, that it is a Sabbath dayes woork, wisely to meditate

What is a
Sabbath
days work

in

in al the works of God: for as Paule sayth: *They are the wisdom of God, in which we should know God*, and in them the inuisible thinges of God, that is, his eternal power & Godhed, that we shoulde knowe him and glorifie him, and giue thanks vnto him. So we read in the booke of Iob: when Eliphaz would perswade Iob to the feare and reuerence of Gods maiestie, he biddeth him beholde the starres, how high they are. The Prophet Esay, when he will assure y church of the mercy of God, that he wil according to his mightie power fulfill all his promises, hee sayth thus, who hath measured the waters in his fist, and counted heauen with his spanne, & comprehended the dust of the earth in a measure, and weyed the mountaines in a weight, & the hilles in a ballance? In meditation of these greate workes of God, the Prophet woulde teache them, to feare no man, but put their only trust & confidence in God. So the Prophet Ieremie, setteth out the constant course of the day and night, for vs to consider, and in it to know how vnchaungeable the loue of God is to all his Sainctes. So our Sauour Christ, by the goodlie colours of the flowers of the field, he wold haue vs learn, what a fatherly prouidēce God hath ouer his childrē to couer their nakednesse, who clotheth so gloriously the vading flower. The prophet Dauid in many places, and specially Psal. 104. doth make a goodlie reherfall of the prouidence of God in ruling the whole world: thereby exhorting vs, to obey God, to ~~leave~~ iniquitie, & concludeth with this excellent sentence: *Let the sinners be consumed out*

Esai 40. 26

Matt. 6. 28

Psal. 104. 3

of

Psa. 108. 35

of the earth: & the wicked til there be no more. O my soule
praise thou the Lord: praise ye the Lord: If wee by these
 exhortations and instructions can teach al our senses, our eyes to see, and our eares to heare, so that in
 the creatures of god, we can see his glory, loue his
 goodnesse, feare his maiestie, expresse his image
 in all our conuersation: then are we sure we keepe
 holie his Sabbathes, and we inioy the good begin-
 nings of that blessed rest, into which we shal enter-
 for euer: but if we bee vnprofitable creatures in the
 world, if we haue eyes and see not, and eares and
 heare not, and the sighte and vse of so excellent
 workes, can stirre vs vp, neither to loue nor feate,
 not once to knowe so excellent a workman, we ar
 holden in bondage of a spirituall Aegypt, and
 wander in strange & vnknownen wayes of a spiri-
 tual wilderness, where we haue neither any water
 of life, nor any secret Manna, to satiate and fill our
 faint and hungrie soules, we walke in the world, as
 subiects of the world, and dwel on the earth as ser-
 uants of the earth: the ox & y horse doe as we do,
 they eate, and drinke, and see the sunne, and vse at
 their will the daye and nighte, and neuer consider
 him who made all these things. Let vs not be like
 vnto them, but as we haue harts able to cōprehend
 better things, so let vs vse them, that we may fil our
 waies with perfect peace. If God haue giuen vs the
 meane estate of life, in which neither we want nor
 yet abound, but our meat, our drink, our cloathing
 is sufficient vnto vs, let vs acknowledge the greate
 goodnes of God, who hath set in vs an example of
 y estate

y estate of life, which himselfe hath testified to bee
 good for vs, in that prayer which he hath taught vs
 al: *Giue vs this day our daily bread.* If God haue giuen
 vs pouertie, colde, nakednes, & much affliction, let
 vs thinke with our selues: How good is God vnto
 vs euen in these days of calamitie: for hath he not
 made vs like his only begotten sonne, a man despi-
 sed in the world, and of smal account, who had ex-
 perience of all our sorrowe and grieve, that we a-
 gaine carrying his image, might dye with him, that
 wee mighte also reigne with him in the due time
 which he hath appointed: againe, let me see this al-
 so in my pouertie and affliction: God hath by this
 meanes prepared mee so, that whatsoeuer is done
 vnto me, God wil impute it as done vnto himselfe:
 whosoever shal mocke or dispise my life, he repro- Prouerb.
 cheth G O D that thus hath made me, whosoever
 shall clothe, feede, harborough me, Christ accepteth Matt. 23.
 it as his owne, as if he were hungrie, and receiued
 meate: he were naked, and receiued raiment: what
 a marke and print of the loue of God is this in me,
 and howe blessed is this estate, which of so many is
 thought most miserable: if God hath giuen vs high
 & excellent honour, if in the mids of my pleasure,
 with a wise hart I can think thus: This is yet y place
 of my banishment, my body is a prisōhouse in which
 my soule is in bondage, my life is a pilgrimage in
 which I wāder, as in a couētrie y is not mine owne:
 and yet, if G O D haue here filled my senses with
 so many delights, if such be the glory of these king-
 domes and this nobilitie, If the honour and riches
 of

of these dayes, haue so greate gladnesse of hearte
 O Lorde, what are the Heauens of Heauens,
 where we are citizēs, which is our countrie, where
 our bodie is glorious, & crowned with life, where
 thy maiestie shall shine in perfect beautie before vs,
 where all things shall be our owne, and we shall be
 thine. A happie lordship, a happie Earldome, a hap-
 pie man, whose honor teacheth him thus to know
 the Lorde, who hath had mercie vpon him. These
 & such like meditations & thoughts, which carrie
 vp our mindes from the Creatures to the Creator,
 and from our worldly calling to him that hath cal-
 led vs, these doe leade vs into the rest of the Lorde:
 these are our holie woorkes on the sabboth dayes,
 and this is our wisdom in enioying all the bene-
 fites of God. But of this meditation I spake before
 vnto you, in the exposition of the sixt verse of the
 second chapter.

Now, touching this worde whereof we haue
 hearde so much, that is, the rest of God: wee must
 marke how the scripture vseth it: sometime for
 y^e trueth, which is euer one: sometime for y^e figures,
 whiche haue bene diuerse. The true and perfecte
 rest is that which is now begunne in vs, the resting
 from our own works, that is, our dying vnto sinne,
 & the crucifying of the old man, that we may giue
 our bodies vnto the Lord, to be seruants of righte-
 ousnesse, and that only his spirit may reigne in vs,
 that as Paule sayth, it bee not now wee that liue:
 but that it be Christe that lieth in vs: and this rest
 shall be made perfect in the resurrection of the iust,
 when

when we shall be ioyned vnto Christ our head and God shall be vnto vs all in all.

The figures of the rest (as I said) haue beene diuers.

The first figure was the rest of the sabbath daye: called out rest, bycause we were without bodily labour, only in spiritual exercise, to consider y^e works of God, his greatnesse and power, and goodnes, and thereby to learne with all our harts to serue him, & to glorifie him as our only god: so that all y^e seuenth day long, while the sunne shined, it preached vnto the people, that they shuld cease from sinne, & serue God, die vnto the world & liue vnto him. An other figure of the spirituall rest, was the lande of Canaan, called their rest, because they' ceased from the fearefull trauell of the solitarie wildernesse, and from feare of enemies which alwayes arose against them: and from their bondage before in Aegypte, now inhabiting a quiet countrie, ful of all fruite, and pleasure, & their spirituall exercise in this rest, was to se from what miseries God had deliuered them, what blessinges he had giuen them, how mightily he saued them from all hurte of man and beast, & euerie creature: and therefore nowe in a holy rest & quietnesse, to be thankfull vnto him, to serue him, to trust in him, to rest vnder y^e shadow of his wings

An other figure of this rest, was also y^e temple of whiche it is said, *This is my rest for euer: here wil I dwell,*

for I haue delight therein: called also the rest, in respect that before the tabernacle and the Arke was carried from place to place, but nowe it was settled for euer in mount Sion. y^e spiritual exercise of this

Y.

rest,

psal. 132.
14.

rest, was that God had now made knowen vnto the his statutes and ordinances, in which they shoulde liue, his covenants and promises were sure vnto them, and that they shoulde not imagine vaine thoughtes, or followe their owne deuises, but abide in the wayes of God, acknowledging them alone to be the wayes of life, and so giue ouer them selues to walke in them. These were the figures of thys spiritual rest which abideth for euer: & vnto vs now to who figures haue ceased, this rest is set out clearly in it selfe, that we should liue in it, cease fro our owne workes, doe the workes of our God & worship him in spirite and trueth, hauing according to this exhortation of our Apostle, our sauiour Christ our onely prophete, to rest in his worde: our onely Priest, to rest in his sacrifice for sinne: our onely king, to rest in his defence: our onely head, to rest in his nourishment: who only with his blessed spirite feedeth vs to eternall life, and worketh in vs all in all. This is that kingdome of God, which we are taught to pray, that it may come and prosper: and this it is that the prophet Esay saith of the roote of Ismaie, *that in those dayes his rest shoulde be glorious*, this is the trueth figured in all the former restes of the Sabbath, of the land of Canaan, of the temple, as Zacharias full of y^e holy ghost, doth most plainly shew *This is*, (saith he) *the oth which he sware to our father Abraham, that he would graunt vnto vs that we being deliuered out of the hands of our enemies, might serue him without feare, in holinesse and righteousnesse, all the days of our life: and this rest hath in it as Paul saith, a pure heart,* that

Isa. 11. 10.

Luk. 1. 24.

that is vnfeined & constant loue: *a sincere faith*, that
 is, holie & true religion: and, *a good conscience*: that is,
 peace toward God through Iesus Christ: and these
 properties of our rest (dearly beloued) marke them
 wel, that we may know the place, wher we dwell in
 peace: and least we thinke foolishly, that wee are at
 rest, when yet we are tossed in the tempestuous sea,
 our religion must be pure and vntouched, from the
 curious and enticing fancies of philosophie, from
 traditions and decrees of men, from superstition of
 the elements of the worlde, as meate, drinke, dayes,
 times, and such other: to be shorte, pure from all
 thinges, which Christ our onely prophet hath not
 taught vs. And how can we thinke then, y wee are
 yet in this rest, if we be holden with decrees: *Touch
 not, cast not &c.* if counsels, and fathers, which are di-
 uerse, & daily renewed, do lead vs with their sundry
 iudgements: what rest is in any religion, if thus I
 must walke vncertainly? It was said of the first rest:
What I commanded thee, do that onely: this rest is now
 abundantly confirmed vnto vs, more ampie then
 before, as Christ is greater then Moses: and howe
 then doe we seeke after any instruction, but onely
 after the word of Christ alone. Again, seeing in our
 rest is vnfeined loue, contentions & strife, and quar-
 rels are cast out, howe do we say, we are entred into
 our rest, whē this dissention is amōg vs one with an
 other? let vs looke to it well, to whō it belongeth. It
 is a greeuous thing to trouble the peace of y church:
 so it is a greeuous thing to see trueth lie hidden or
 dispised: therefore iudge you not rashly, nor condēne

Y.ii.

any

any mans worke before it be tried. Wee are called vnto a rest, and let vs nourishe our peace: who so euer fall out with vs, let vs not fall out with them, but let vs seeke the truth in loue, and so shall bee built vp the decayed places of Sion; & to our selues euery one of vs this I say, yet not I, but Saint Iohn *that he that loueth his brother, kee hath no offence in him,*

1. Iohn. 2.

where at an other should fall: and therefore, in any cō-
trouersies y can arise in the Church, if we feare God

2. 2. 100

let vs follow this rule: let vs not doe any thing for vaine glory, for honour, for riches, for pleasing mē, for if we doe, we may be assured, offences wil arise, & we shall be guiltie of thē: but if only Gods glorie, and the loue of our brethren do constraîne vs, God will giue vs the spirit of wisdom & peace, & we shal not be offences vnto any: but this let you & me cōmit vnto the Lord with our hartie prayers, & he wil bring to passe a good work in our eyes. Again, our rest must be in all truth: and howe doe such

1. Iohn. 2.

men seeke the glorie of this rest which fill y world with lying and flatterring, which call good euill, and euil good, light darkenesse and darknes light. The

Amos. 8. 6

prophet Amos complayneth of the Iudges of hys time, that they were so corrupt through bribes, that they were readie to sell the people, for old shoes: if he were a liue now, he would adde to this an other complaint, that some preachers are also so corrupt, that they wil sell the truth for a mourning gowne.

Apo. 4. 4.

Let a man be nowe neuer so blinde, that he walke as at midnight when it is noone dayes, yet you shall finde some preacher will commend his
light

sight: if a man were as black as y^e black horse spoken of in the Apocalypse, that nothing were in him but shadowe & darknesse, yet he shall find a black prophet, with a black mouth, and a headlong tongue, to make him as white as the white wol, or as white as the white snowe: and if a false tongue could colour him more then that, it is set to sale, and it is easily bought. But haue such men care of our blessed rest? or doe they delight in the glorie of it? doe they thinke that in the Church of Christ it will bee euer suffered, that the sweete & costly garmets of Gods saints shall be taken from them, & made a spoyle for straungers? or he that goeth about this, shall he not disquiet our peace? leaue off then you that feare the Lorde, leaue off to sell the prayses of faith and of religion to those which neuer sought and inquired after them. Remember Elihu saith: if I shoulde giue titles, my maker would destroye me: doe not therefore iustifie the sinner while thou liuest, Thou foolish prayser, and the foolishhe praised, what substance is there in you, but a blast of wind? let vs then leaue off lying, and speake euerie man the truth fro our harts, and so let vs enter into our rest, & dwell in the peace of Gods Church together. Iob. 32. 22.

Nowe, one word more, touching this rest: the seuenth day is called the Lordes rest: the lande of Canaan, is called his rest: the Temple his rest: the Gospell, his rest: yet were not all these his rest, but figures and presentations of it: as times, places, meanes, by which we shoulde rest in him: yet had they the name of the rest, as things liuely presenting the

rest vnto vs, & in which we enioyed the spirituall rest: and thus it is in al sacraments, bicause they present vnto vs gods graces, and his holy spirite worketh in the ministrie of them, the more to assure our faith: they are also named by the things which they present vnto vs. Nowe touching the Sabbath day which is heere mencioned, you see, frō the beginning it was a figure of the spirituall rest in christ: so that all the figures in him haue ceased and are complete: so y^e obseruation of the seuenth day hath also ceased, and the trueth of it must shew it selfe, which is, that not the seuenth day, but al the days of our life, our thoughtes should be with God, & our workes to his glorie: and thus the olde Sabbath was ceremoniall, and is now abrogate, euen as you see: for that Sabbath, is now our Saturday, in which we lawefully occupie our selues, in all honest labour of our calling. An other end of the Sabbath was according to the manners of men, necessarie for them then, and nowe necessarie for vs: & that was, y^e they might haue a time, to meet together, to worship God in y^e congregation, to make publique prayers, vse his sacraments for strengthening their faith, heare his law, & his prophets that they might learne his iudgements, & edifie one an other in the knowledg of God: this end of y^e Sabbath must needs be perpetuall, as long as our weakenes needeth mutuall helpe, & as long as it is meete we shoulde openly serue the Lord: to this end the cōmandemēt is stil read vnto vs. *Remember thou keep holy the Sabbath day* which now is our Sunday ordeined by y^e apostles examples,

examples, that y^e superstition of the Iewish Sabbath should be taken away: and kept holy, that thus wee should occupie our selues in that day: otherwise the olde Sabbath can possibly be kepte of vs, no other way, but as the Apostle here teacheth vs in the tenth verse, that as we see God rested in it, from all hys workes: so we in all our life, muste rest from our owne workes, that is, we must not haue our care or regard of the flesh, to accomplish y^e desires of it: but, as we are bought with a price, so we must yeld our selues seruauntes vnto the Lord, and offer vp our selues a holy and liuely sacrifice, to do his will: &c. thus farre of this text. Now let vs pray, &c.

The 20. Lecture, vpon the
11. 12. & 13. verses.

11 Let vs studie therefore to enter into that rest: lest any man fall after the same ensample of disobedience.

12 For the word of God is liuely, and mightie in operatiō, and sharper the any two edged sword, & entreteth through euē vnto the deuiding a sunder of the soule & the spirit, and of the ioynts and marrow, and as a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in his sight: but all thinges are open and naked vnto his eyes, with whome we haue to doe.



N the eleuenth verse, y^e Apostle maketh his last profe of christ to be our prophet, bicause y^e force of this word of god agreth not but with y^e maiestie of his persō.

and so entreth into a notable discription of the vertue and power of this worde, making earnest exhortation, that wee woulde vse the greate benefite of it, and therefore hee saith first: *Let vs therefore studie to enter*: that is, let vs labour, let vs be careful, let vs giue all endeuour, let vs care and trauell that wee maye enter: thus shaking off all sluggish dulnesse, and quickening them from heauines of spirit, as vnto a thing of gret weight, he calleth vs with great care & studie to giue our selues vnto it. And here, in this word, *let vs studie*: we haue a plain interpretation of that he said in y first verse, *let vs feare*: for the whole verse, that & this, as you may see, haue one and the same meaning: there hee saith, *Let vs feare, least forsaking the promised rest, wee seeme to be frustrate*: that is, least by such vnfaithfulness as was in the, we also make the promise to vs in vain: here he saith, *let vs studie to enter into this rest: lest we fall into their exāple of vnfaithfulness*: thus y exhortation being all one, it is manifest, that the worde, *let vs feare*, which he vsed first, hath the meaning of this word, *let vs studie*, which he vseth now: so that this is (as I told you then) the feare of Gods childrē, a careful studie & endeuour, to walke faithfully before God. And an other good lesſon wee may here learne: sith the Apostle saith, *let vs study*: it is plain we ought not to nourish in vs, (as y maner of the world is) a carelesse securitie, to speake and thinke of our hope in God, with a secure mind, as if we cared not greatly for it, or lōged not much after it, such a carelesse mind is altogether vnmeete for y profession of the

the gospel of Christe: and it is a thing that we doe all vnderstand, none can excuse himselfe by ignorance: we know the fault by the triall of our owne hart, whē we thinke of God, and his heavenly kingdome, what part and fellowship wee haue in it, we can tell howe our hartes are then affected: if it bee our ioy, our comfort, our consolation: if it drawe our delight and studie after it, then are we children of that kingdome, then we obey this calling of the Apostle, whiche is heere, *Let vs studie to enter into this rest*: but if we can think or speake of the kingdome of heauen, as we woulde speake of farre countries, for talke sake, to heare what is sayde of them, but without any care whether we see them or no: then we are seduced with the deceite of sinne, & this exhortation of the Apostle is made in vaine vnto vs. And let vs not here, deceiue our selues, to think, we haue our cares for the life to come, when we haue no care at all for it: our nature is here verie blind, & beleeueth easily her owne vaine fancie: not onely Scribes and Phariseies, and suche froward sinners, do presume much of their owne righteousness, & glory in theselues, but euen Gods good people are soone beguiled with selfe loue. The Corinthians ^{1. Cor. 3. 3.} talked muche y they were wise, that they were spirituall & holy men, but Saint Paul saith vnto the: seeing suche contentions, emulations, sectes, are among you, you are yet children & you are carnall. So we (dearly beloued) if we wil say we fear before God, our care, our study, our hart is in y kingdom of God, & yet we laugh when we talke of his iudg-

Y. v. mente

mentes, make out iestes and rimes with his holie word: or if we be nothinge moued in spirite when we speake of it, then are we not studious, but carelesse, secure, negligent, & we heare not this exhortation of the Apostle, *Let vs studie to enter into his rest*; and thus is this exhortation ended, made out of y^e wordes of the prophete: *To day if you will heare his voyce, harden not your hearts &c.*

It followeth now. For the worde of God is liuely, and mightie in operation, and sharper the any two edged sword, & entreth through, euē to the deuiding asunder of the soul and the spirit, & of the ioynts & of the marrow, & is a discerner of the thoughts and the intents of the heart, neither is ther any creature which is not manifest in his sight, but all things are naked & open vnto his eyes, with whom we haue to doe. In these wordes, the Apostle setteth out the nature of the woorde of God vnto vs, vppon what occasion, we may easily see: he hath taughte that Christ is our onely prophet, and we haue no other scholemaister to teache vs, and instructe vs in the waies of God: he hath also earnestlie exhorted vs to heare his voice, and faithfullie to harken vnto him, least we fall into the condemnation of others, who haue been despisers afore vs, and whose iudgment we should not escape, for the word of god woundeth euē into the soule of the sinner: thus he cometh to this description of the strength & force of Gods word, as may appeare by his owne wordes, going before, lest we fall into the same example of disobedience: thus prouing it y^e we can not escape, because y^e worde is so strong and mightie. And this doctrine

of the Apostle, let it this day bee our instruction, if we do beleue: or if we think the Apostle saith true, that the woorde of God hath so greate power in it, let vs regarde it, let vs giue our feare, our reuerence, our obedience vnto it: for howe great a sinne must it needes be, to despise a thing that is so precious, and howe greate perill is there in it, to prouoke a thing against vs which is so strong? If it were but the roaring of a Beare or Lion, it would make any of vs a fraide, yet could it but only pearce into our eares: if it be but the voyce of thunder, it seemeth to make y very earth to shake, yet is it but a bodily sound, and the spirite heareth it not a whit. What then whom he speaketh whome the marrow within our bones doth heare, how truly saith the prophet of him, his voice shaketh not only the sea, and the drie land, but the very heauens also: and can we haue yet any excuse, if we heare not him that speaketh so loude: if we belcete not him, to whom our own hearts beare witness of his trueth? or if we heare not his word, whose voice shaketh both heauen and earth? or are we borne of God, if so great vertue & power of god haue no feeling in vs? No, No, be not deceiued, god is not mocked, his sheepe heare his voice, we are not born of him, but we are born of hard rocky mounteines, a stonie generation, noutished & fed of cruel Tygres: if such instruction, such teaching, preuaile not with vs. Heare then (dearely beloned) heare and learne, that we may be edified: let our hearts be softened, that we may haue the wordes of God written in them. And seeing wee haue so excellent a

prophet, let vs bee thankfull schollers, and growe
vp in the knowledge of his doctrine, that it neuer
bee imputed vnto vs, that wee haue hardened our
heartes and woulde not knowe his wayes. And to
the end we may take the more heede, let vs marke
these words of the Apostle, in which he setteth out
vnto vs, the greate force of the worde of God: the
worde of God (saith he) is lively, and sharper then
any two edged sworde &c. This place is well to be
weighed of vs: for of purpose the Apostle speaketh
to teach vs, what the worde of God is, and what
power it hath, both to quicken the faythfull, and
wound the disobedient vnto death: wherevnto so
euer the Lord doeth send it, it shall doe his will: no
time, no place, no person, can possibly change it: no
creature can possiblie breake the force of it: y^e work
that is appointed for it to doe, it will assuredlie
bring to passe. Let soule & spirit, ioynts & marow,
hearte and thoughtes, strue still against it, it will
wound all, and pearce through as a sharpe sworde:
euen as al things are naked and bare before the eyes
of the lord who speaketh: neither let any man euer
think, whosoever he be, that heareth or readeth this
worde of God, but that it worketh in him the will
of God. Euen al we here present this day, when af-
ter this sermō ended, we shal return to our callings,
know it assuredly & think on it, as you are in your
way, y^e the word spokē is entred into you: if it haue
quickned your faith, it is the word of life, if it haue
killed your old affections, it is y^e seede of your new
birth: if it haue don you any good, it hath detested
your

your corruption, and accuseth you in your owne
 conscience, for change it you shal not, make it fruit-
 lesse you can not: there is no defence against the
 strokes of it, but it pearceth through the place, to
 which it is sent: if it light in faithful places, it bring-
 eth y power of God vnto saluation: if it fall where
 infidelitie is, or disobedience, it maketh the heart
 as flint, or as an Adamant stone. This is the effect of
 the Apostles meaning, in these words which you
 haue heard. The Prophet Esaie to the same pur-
 pose, vseth an apt similitude, who speaketh thus in
 the name of the Lorde. Surely, as the raine com-
 meth downe, and the snowe from heauen, and re-
 turneth not thither, but watereth the earth, and ma-
 keth it to bring forth and budde, that it may giue
 feede to the sower, and breade to him that eateth: Esaie. 55. 10.
 so shal my worde be, that goeth out of my mouth:
 it shall not retorne vnto mee in vaine, but it shall
 accomplish that which I will, and it shall prosper in
 the thing wherto I sent it. This Iohn baptist taught
 vs, going before Christ to prepare his waye, when Luk. 3. 6
 he cried to the people: *Every vallie shall be filled, and e-
 uery mounteine and hill shall be brought lowe: crooked
 thinges shall be made straight, and the rough wayes
 shall be made smoothe, and all fleshe shall see the sal-
 uation of God:* meaning hereby that all offences
 and stumbling blockes shoulde be taken away: no
 power in the worlde shoulde be so greate, whiche
 shoulde not giue place to this worde, whiche is the
 power of God to saue all that do beleue. 1. 2. 3. 4. 5.
 The Scriptures are full of suche testimonies of
 the

the nature and strength of Gods worde, to teache vs, both to feare before it, & to humble our selues, for it will preuaile: and also to try our hearts, that it may haue in vs, a good profitable woorke, rather to renue vs in the spirit, then to harden vs in the decrites of sinne: But let vs now come to y words of y apostle, & examine the al in their proper meaning. It is saide first, *The word of God is liuing*, whiche propertie may be attributed to the worde of God, in diuerse respects: first in respect of vs, bicause it quickneth vs into a spirituall life, & without it we are in darknesse & in y shadow of death: therefore it is a li-
 uing worde, and *the seede of our newe byrth*. So Sainct
 Paul saith, to the Corinthians, *In Christ Iesu I haue be-
 gottē you through the gospel*: & Saint Iames saith: *of his
 own wil hath he begottē vs with the word of truth*: expres-
 lie callinge it, the liuinge woorde, or the woorde of
 life, bicause it quickneth vs (as I said) into a spiritu-
 all life, wherein without all doubting we are taught
 assuredly to know, that if euer we will become the
 children of GOD, that we shall no more liue oure
 selues, but that Christ may liue in vs: thus we must
 be borne and thus we must be made a new: in take-
 ing into vs the seede of the word of God, and then
 as new borne babes desire the sincere milke of it, y
 we may grow therby into y fulnesse of our age in
 Christe. If the papistes did well vnderstande this,
 they shoulde also vnderstande with it, y themselues
 were bastards & no children, as being born of mor-
 tal seede of fathers, of counsels, of decrees, of popes.
 not of the immortall seede whiche is the worde of
 God.

1. Pet. 1. 23.

1. Cor. 4. 15

1. Jam. 1. 18.

1. Pet. 2. 1

God. Another cause why the word is called liuing, is in respect of it selfe, because it is eternall, and abideth euer, according to the nature of the liuing god whose worde it is: so Saint Peter expresse lie calleth it, where he saith, we be borne a newe of immortal seede, by the worde of the liuing God, and abiding for euer: therefore attributing life and immortalitie, vnto the worde, because it is of the liuing and immortal God: of which we ought to learn, that there is no wisdom, no instruction, no discipline, by which we can apprehend eternal life, but onely the wisdom and instruction of the worde of God: for what an absurd thing is it, that y wisdom of man, which is vaine, as man is vaine, which is transitorie, earthly, and is abolished, shoulde lead mee into that life which fadeth not, but is eternal in heauen? yea, what an absurd thing (I say) is it, seeing we our selues & al that is in vs, before the presence of y Lord must needs be chaunged, so y no man possibly can see him & liue, yer to think, that our wisdom can leade vnto him, or our reason can approche vnto the places where his glorie dwelleth? Surely (dearly beloued) this is much more folle, then to seeke to gather grapes of thornes, or figges of brambles: for it is to seeke for lighte in darkenesse, and for life in death: for out of a corrupt mind and a froward hart wee seeke for holie obedience and immortalitie, as many as say, that without the word of God they can please him: y papists do not yet vnderstand this, and therefore they wearie them selues with their owne inuentions, & multiplicitie ceremonies in their churches,

churches, which god wil cast out as he hath begun, till their madnesse be made manifest to all nations.

An other cause yet there is, why the worde of God is called, *living*: and this cause moste agreeable to this place: that is, because it entreth with power into euery parte of vs: so that, as our life is dispersed into euery parte, and wee feele it, both in griefe and pleasure: euen so, the vertue of the word of God pearceth into euery member, to bruiſe (as the prophet saith) the verie bones, or to fill them with marrow and fatnesse: this sence is plainr, & agreeable to all the wordes following, & in this same meaning Solomon calleth it also: *A living worde*: as his words are plaine: *The light of the Lord is the breath of man, and it searcheth al the bowelles of the bellie*: wher also he calleth the worde, *light*: because it shineth in mans heart as in a darke place, and trieth out al y secrets of his thoughtes: in this meaning heere, the word is called liuely, as I told you before, the more to stirre them vp, not to neglect so high a Prophet as the sonne of God, whose worde came with maiestie and power vnto them.

The second title heere attributed to the worde, is, *that it is mightie in operation*: meaning, that it hath in it, force and vertue, able to subdue all enimies, & bring vs in obedience vnto Christe: this vertue of the worde, Sainct Paule notablie setteth out to the Corinthians, magnifying his apostle shippe by this means: *Our weapons* (saith he) *are strong by the power of God to cast down holds, wherwith we ouerthrowe imaginations, & euery high thing that is exalted against the knowledge*

ledge of God, & bring into captiuitie, enerie thought to the
obedience of Christ, and haue readie vengeance against all
disobedience: how so euer a mā magnifie himselte, or
a man exalt himselte, in which arrogancie of spiritte
he seemeth (as it were) buried in sinne, and his hart
hardened against the grace of god, yet let him heare
this word, and let it oft fal into his eares, for it is as
the Prophet saith, *a hammer*, which breaketh y stone Iere. 3. 29.
in peeces, and is able in the power of God to molli-
fie his heart: or, if the sinner bee sunken downe so
deepe, that he will not rise, it wil crushe him down
deeper, that he may perish in his sinne: and so God
sayth to his Prophet Ieremie: *I will put my words in* Iere. 5. 14.
to thy mouth, and it shall be as fire, & this people shall bee as
wood, and it shall deuour them. And this it is Saint Paul
expresly witnesseth, to be the onely meanes to glo-
rifie God, to preach the truth of his worde vnto all;
for so (saith he) wee are alwayes a sweete smelling 2 Cor. 2. 16
sauour of Christ vnto God, as well in those that
perish, as in those that be saued, to the one a sauour
of life vnto life, to the other, of death vnto death. I
would we that are preachers, coulde learne, and be-
leeue this, it would make vs leaue our vain babling
& much talke of philosophie & prophane thinges,
and fill our mouthes onely with the worde of the
Lorde: for this only is mightie in operation, the o-
ther hath at all no strength, no strength at all in this
behalfe to glorifie God, or to conuert a sinner: but
strong to delude y people with idols sounds, strong
to tickle our eares with fond delight, strōg to pufte
vs vp with pride in our wittes, but more weak then

blow

Z.

water

water to teach vs true repentance: for prooffe I say
 let the sinner come forth, that hath beene conuerted
 by hearing stories or fables of poets, I am sure there
 is none: for faith is onely by the worde of God: or
 let the preacher come forth that vseth such things,
 and doth it not either to please men, or to boast of
 his learning: for this he knoweth that the word on-
 ly, not prophane things, conuerteth the people: &
 why then doeth he vse them? The Lorde saith, by
 his Prophet Ieremie: *If they had stand in my counsell,*
and had declared my wordes to my people, then they should

Iere. 23. 22

*haue turned them from their euill way: and from the wic-
 kednes of their own inuentions:* a plaine testimonie why
 our Preachings are vnprofitable to the people, euen
 because we speake out owne fantasies, and vse ex-
 hortations of our owne heade. And againe, in the
 prophet Malachie, the Lorde declareth what con-
 nant he made with Lemie, and how he promised to
 blesse his labours in the teaching of his people:

Mal. 2. 6.

*The lawe of truneth (saith he,) was in his mouth, & there
 was no iniquitie found in his lippes: he walked with mee in
 peace and equitie, and did turne many awaye from their
 sinnes.*

Can any thing be spoken plainer? Holde fast
 the word of God, committ the fruit of thy worke
 to the strength of it, and thou shalt finde it as is here
 saide, *mightie in operation:* and thou shalt conuert ma-
 nie sinners. Let them tell me now, all that haue
 eares to heare, what madnes is it, to fill the peoples
 eares with vnknown tales, and sweete wordes, in
 which is nothing but a deceitfull sound, & leaue the
 word

word of God, mightie in working, to conuert their
soules.

And, you (dearly beloued) who delight in such
vanitie, and make the Pteacher transgresse for
your fantasies sake, let me but reason with you, as S.
Paule reasoned with the Galathians.

Tell me whether by such tales, or by hearing the
worde of God, haue you receiued the spirit? that is,
wherby were you conuerted from your vanitie vn-
to the liuing God? was it the worde of truethe, or
els Gentile stories that wrought this vertue in you?
and are you so foolish, that when you haue begun
in the spirite, you will now go forward in the flesh?
Let vs leaue then this greate abuse: both you, to
turne away your eyes to follie, and the preacher to
vse the pulpit like a Philosophers chaire. We may
alledge sometime a storie or prophaine sentence, I
denie it not, but then it is good doing it, when the
remembring of the saying bringeth necessarily into
memorie the worde of God also for which it was
alledged and giuen lyght vnto it, for a more cleare
declaration of the truethe: yet, yet when the storie is
tolde and remembred by it selfe, there is then but a
foolish delight of a vaine man, to helpe him in his
talke to multiplie idle wordes: there is no edifying
in it at all.

The third title of the worde nowe following, is
this, That *it is more sharper then a two edged sword*, &
this similitude is often made in the scripture. The
prophet Esai, preaching the promises of God, hee
saith: *His mouth is made like a sharpe sword*. And saint

Esai. 19. 2.

Z. ii.

Paule

Eph. 6. 17.

Paule giuing armour to a Christian fouldiour, by which he may kill his enimies, he biddeth him *take the sworde of the spirit, which is the worde of God.*

Apo. 1. 16.
& 19. 15.

So, in the first and nineteenth Chapters of the Apocalypse, the sonne of GOD is described *with a two edged sworde proceeding out of his mouth;* meaning by these speeches, no other thing, but that by the preaching of the Gospel, Christ should get the victorie, and bring al enimies in subiection vnto him, euen as the Prophet Esay saith; *Hee shall smite the earth with the rod of his mouth, and with the breath of his lippes shall he kill the vngodly;* by which we do learne that the more we pray: *Thy kingdome come;* and the more we wishe the prosperitie of the Church, the more we must strue to make the worde of GOD known vnto all: for that is the sworde and scepter of his kingdome.

The next title here attributed to the worde, is, *That it entereth into the diuision of the soule & spirit, and of the ioyntes and the marrow.* By soule here he meaneth that part of vs, in which our affections are, as ioy, sorow, loue, hatred, anger, mildenesse, or any such motio of vs of good & euil. By spirit, he meaneth the most excellent part of vs, in which is reason, wisdom, vnderstanding, to consider & meditate of all y works of God, By *ioyntes & marrow*, he meaneth all the members of our body: and thus S. Paule vseth these words of soule & spirite, and bodie, where he saith to the Thessalonians, as it is in the fift chapter. *The God of peace sanctifie you wholie: that your spirit & soule, and bodie, may be kept blamelesse*

i. The. 1. 23

until the comming of Christ: teaching vs, what is a true Christian, when his minde thinketh, his soule desireth, his body executeth nothing, but what is faultlesse before God and man.

So, when the word is saide to diuide betweene the soule and the spirit, it noteth the mightie work of it in the reprobate, to wounde all their thoughts and desires with feare and terroure, and with astonishment of heart: contrarie in the electe, it crucifieth the olde man with all the concupiscences & the desires of it. When it is saide to diuide betweene the ioynts and the marrow: it sheweth the work in all the members of our bodie, to sel the vnder sinne to work vncleannes with greedinesse being hardened: or to sanctifie them in the power of God, that they may be scruauntes of righteousness vnto him, being mollified. To be short, in soule, spirit, ioynts, marrow, the Apostle meaneth, that the word once hearde, the whole man is touched, & all that is with in him, feeleth streight a chaunge: except a heauier iudgment be vpon him, that he haue eares & heare not: wherein yet the worde hath a worke, and maketh him fall deeper in the sleep of sinne: if we wil learne, examples are before vs of good & euil, what to leaue or what to choose.

The Prophet Abacuch. foreseeing the state of Christs Church, what daunger should be vnto it, euen the to be oppressed againe, when it was not yet halfe growen vp, he saith: *When I heard it, my belly troubled, my lippes shooke at the voice: rottennesse entred into my bowels, & I trembled in my selfe that I might rest in*

Esa 24. 16

Dan. 5. 6.

day of trouble: heere wee see the worde diuiding betweene the ioynts and the marrow, how it distempered the prophets whole bodie, bicause of the heaue threatning of the Lorde, and an excellent blessing was vnto him, for this feare and trembling at the voyce of the Lord, in the day of trouble he had rest. So the Prophet Esay, at Gods threatning against his church, that euen in the dayes of Christ, her peace should be broken off, and her flourishing glorie shoulde againe be shadowed, he crieth: *my leanness, my leanness, woe is me*: as if he had said: it consumed his flesh, and wore away his beautie, to heare y^e voyce of the Lord against his people: if thus wee feare in deede at Gods thretenings, & as his saintes doe vnfeignedly reioyce at all his promises, a good worke of his mightie worde is in vs, and it is hys power to our saluation: but if we be dispisers, and regard not y^e word that is brought vnto vs, a while wee may seeme to bee in peace, as the sicke man in his sleepe feeleth not his paine, but the worde will wounde at the last the spirite, and we shall feele it in our flesh, what we haue despised. We read in Daniel, of Belshazzar, a proude king, in the mids of his princes and of his roialtie, he sawe a hand writing, and the woorde of the Lorde was before his eyes: streight his countenance was chaunged, and hys thoughtes troubled him, so that the ioyntes of hys loynes were loosed, & his knees smote one against another, such feare and terrour came vpoⁿ him, wheⁿ the voyce of the Lord did pronounce his iudgmēt. And not onely thus, but we see it further, the wicked

ked not onely wounded, but also slaine with the worde of God.

When many of the rulers of the people of Israel, led the people to most shamefull idolatrie, the Prophet Ezechiel was sent to preach vnto them, & when hee prophesied before them, Pelatiah the sonne of Benaiah, one of the Princes which seduced the people, hee dyed in his presence. A like example is, of Ananias and Sapphira, who at the voyce of Peter, did both fall downe deade: so true it is that the worde is forceable, to deuide and enter betweene our reines, that is, to sleie the wicked and to quicken the godly. Last of all, it is here sayd, that the worde discerneth betweene the thoughts & intentes of the heart, meaning, that howe so euer the heart of man is prepared, the worde of God directeth it, either more to be hardened with the deceites of sinne, or wholie to bee renewed to the loue of righteousnesse.

Eze. 11. 13.

Acte. 5. 5.

It followeth now: *neither is there any creature which is not manifest in his sight, but all the things are naked & open vnto his eyes, with whom wee haue to do.* These wordes shewe an excellent prooffe, of all the former things spoken of the word: seeing it is the worde of God, how should it not haue the power of God? if among men, as euerie one hath most power, so his worde is most feared: how should it not be, but God, who is the searcher of our hearts and raines, & is almightie ouer all, but that his worde shoulde haue of nature, vertue, & power, to make the proud to feare, and to comforte the humbled?

but

Z.iiii.

Let

Let vs therefore now be wise in time, and let the worde of the Lorde fashion all our heartes: if it doe not, yet it worketh still, and we shall one day knowe what voyce wee haue despised: for as it is heere, that all thinges are open vnto hys eyes: so wee shall heare his voyce, when in all things it shall shewe his power. It shall speake vnto all creatures, and they shall heare it: the earth and sea shall bring the bodies which they haue consumed: the fire shall yeld againe hys ashes, & the ayre her dead: the elementes shall melt away, and the Heauens shall vanishe, the Lorde shall speake, and the deade shall all arise, then shal we too late bewail our madnesse, which haue heard before this voyce, and regarded it not. And this let vs learne with it, if suche be the strength of gods word, of it selfe, when yet he shall multiplie his power, and make it also eternall which is infinite, what shall wee say then: but O Lorde who shall abide it: when hee shall pronounce: *Go you cursed into eternall fire*, what condemnation shall bee vppon the wicked: surely (dearely beloued) as it is greater then our heartes can imagine, so yet in this similitude, wee may see, as it were an image of it: for as his worde diuideth between soule & spirit, marrow & bones, cogitations and intentes: so we know that in euery part of the, the wicked shall feelee gods anger: head and arme, hand and foote, backe & side, shall haue experience of his anger: all the thoughtes of their hartes shall be wounded with death, and so much the more vnspeakeable, by cause their bodies shall feelee and their mind

mind knowe the immortalitie of death, and everlasting destruction, that is vppon them: whiche extreame wretchednesse, no horroure of darcknesse, no weeping and gnashing of teethe, no gnawinge of consciēce, no eternall fire, doth fully and inough set out vnto vs.

But this we leaue to the reprobate men, who euen to this day haue solde their hearts to conceiue mischief, and it repenteth them not. Let vs feare now in the day of health, and better things are appointed for vs: we shal heare another voyce: *Come ye blessed into eternall life, possesse the kingdome prepared for your frō the beginning,* which voyce shal enter depe, and into al our members, bring a sensible feeling of the loue of God, and his greate glorie, when with heart and minde we shall see and knowe our inheritance with God in eternall glorie: whereunto, if nowe we be rayfed vp, and the promises of God beginne with vs, this vnspeakable and glorious hope, (so that our hearts be fast holden in the loue of it, neuer to change for worldly vanitie, or rather shame worse then vanitie: for with what name shall we name it, that is exalted against the Lord?) if, I say, thus the woorde of God bee vnto vs, wee haue sealed it, that his worde is living, and entreth into the diuision of the soule, and the spirite: and we haue beene fruitfull hearers of all this long exhortation, which the Apostle hath made & ended, to stirre vp his brethren, faithfully to heare this prophet of God, his sonne Iesus Christe, and our sauiour, who hath reueled al his wil vnto vs. And thus

farre of this former parte of the Epistle, in whiche we are taught, that Christ is our only prophet: but the time is past. Now let vs pray. &c.

*The 21. Lecture, vpon the residue
of the chapter, the 14. 15. & 16. verses.*

14 Seeing then that we haue a great high priest, whiche is
entred into heauen, euen Iesus the sonne of God, let vs
holde fast our profession.

15 For we haue not an bye Priest, which cannot be touched
with the feeling of our infirmities, but was in all things
tempted in like sort, yet without sinne.

16 Let vs therefore go boldly vnto the throne of grace,
that we may receiue mercie and finde grace to help in
time of neede.



We haue heard (dearly beloued)
howe the Apostle hath taught,
that Christe is nowe our onely
Prophet, & what care we shuld
haue, diligently & faithfully to
harken vnto him, if we will not
be guiltie before God, of great condemnation and
iudgement. The reasons are of the apostle to proue
him our onely Prophet: first, because God sending
his onely begotten sonne into the worlde, made
man like vnto vs, and reuealing the will of his Fa-
ther vnto vs, the excellencie of his person inforceth
vs to confesse, that God ordeineth him alone to be

our prophet.

Againe, he was faithful in the house of God, and then what needeth any other prophet vnto vs thirdly, he was more honourable then Moses in this office, & many wayes to be preferred afore him: therefore no other Prophet is to bee ioyned with him.

Fourthly the prophet Dauid said: *To day if you heare his voice, &c.* which we must needs vnderstand; to be a perpetuall prophesie, and therefore accomplished in Christ, whome we must heare, if we will beleeue, and be saued. Last of all, the force & strength of the word of God, is such, as it must needs warrant the maiestie of God in Christ the author of it: & as none other hath that glory, so none to be our prophet but he alone: vnto al those reasons he hath added, as you haue hard, earnest exhortations, to giue more weight vnto them, for the better persuation of his brethren, to whome he writeth.

Nowe, he beginneth the other principall point of this first parte of the Epistle, that is, to proue that Christ is onely priest, whiche disputation he continueth to the eleventh chapter, as we shal (god willing) heare. He beginneth it firste with an exhortation as he vsed the like often before, and, as I saide, to make vs more carefully regarde his wordes.

Such the, we haue a great high priest, who hath entred into heaue, Iesus the sonne of God: let vs hold this professio. the force of this exhortation, is in the excellencie of the priesthood of Christe, secretly compared with the priesthood of Aaron, who was in nature their brother, in person weake as other men, in office,

earthly, entring into a tabernacle made with hāds, in vertue, a figure of a better sacrificer, him selfe not profiting at all: but Christe is an other highe priest, in nature the sonne of GOD: in qualitie, great and full of glorie: in office heauenly, entring before God to be our mediatour: in vertue, holie and perfect him selfe, to purge our sinnes. This the Apostle noteth: calling him, high priest, great, entring into heauen, and the sonne of God: and so much the more we are guilty before him, if we shal not holde fast, and profess all his instruction and doctrine, Now, least we should thinke the Apostles exhortation is weake, and that he taketh it for granted, which is in controuersie (for he calleth our Saviour Christ high priest, which yet it semeth he hath not proued) we must consider what hath bene spoken before, and so we shall see good argumentes in this exhortation for the proof of his cause. He hath taught him to be the sonne of God, made man, reuealinge vnto vs the counsell of his father, purchasing a most glorious inheritance for vs, and setting vs free from the bondage of the diuel, in which we were holden vnder the feare of death, which things before witnessed of our Sauour Christ, and necessarily prouing him, for the same cause, to bee our priest, according to that trueth, in the beginning of this disputation: he calleth him, our greate highe priest. So he beganne before the third chapter: *Consider holie brethren, the Apostle and high priest of our profession: not yet hauing particularly spoken of those offices, but calling him by those names: because, according*

According to the description of his person before made, it must needes followe, that he was both our priest and Prophet. *And now we have seen how he was both our priest and Prophet.* Another argument of his priesthood, is, that hee was here in earth, afflicted as we be, submitting himselfe to death, from whiche he is risen, and now ascended into heaven: therefore he is our priest, sacrificed for our sinnes, risen for our iustification, and making now intercession for vs before God his father. Thus see we upon how good warrant the Apostle in the beginning exhorteth the to acknowledge Christ their priest: and thus muche touching this entrance of the Apostle, into this disputation, and why he useth such wordes. *And now we have seen how he is our priest.* Now, touching the matter. To teach that our saviour Christ is our onely priest; he first sheweth by the workes of Christ, what is the office of the true priest: and that is, that he be greate and strong to beare all our infirmities: then, that hee make an entrance for vs vnto God, induing vs now with faith & boldnesse of his spirite: and finally, giuing vs his grace and saluation: which things, as they were neuer in Aaron, nor in the sonnes of Leuie; so they haue clearely appeared in Christ, and therefore with boldnesse let vs cleaue vnto him: to this effecte is this exhortation. Now, where he saith: *Since therefore we haue a great high priest, who hath entred into the heavens, Iesus the sonne of God, let vs holde this profession.* I would we could here learne of the Apostle, to be wise. The excellencie of our saviour Christ, both of his person, and of his doings, was a strong persuasion

sion vnto him to giue glorie vnto Christ alone. Seeing Christ was the sonne of God, full of power to doe al he would, who had entred into the presence of his liuing father: what man is he shall ioyne him selfe vnto him, to claime a parte and fellowship in that worke, which Christe hath taken vpon him selfe: who that may haue his hope and reioycing in Christ, will cast it off, to glorie in a mortal man: this madnesse was so greate in the Apostles eyes, that as a thing which irgrieved him to remember, so he beseecheth his brethre neuer to let it sink into them: but rather, seeing Christ was vnto them such a one, let them abide in him, & hold fast his profession. Thus we at this day, let vs strengthē our faith, and aunswere all our aduersaries: if the question be whether iustification bee in our owne woorkes, let vs say: seeing Christ y^e sonne of the liuing God, hath bene conceived of the holie Ghost, and borne of a virgin, and sanctified himselfe for vs, fulfilling all righteousness in his flesh, and offering vs freely of his fulnesse to be made holy before God, we wil hold this profession: and wee that are but dust, and full of euill, we wil not ioyne our selues, with so excellent a sauiour: we renounce our righteousness and the righteousness of our fathers, the righteousness of Abraham, of Paule, of Peter, of the virgin Marie: and the righteousness of Christ shal be our righteousness alone. If we be asked, whether the Masse be a sacrifice for our sinne, let vs answer: seeing Christ the immaculate lambe of God, by his eternall spirit, hath offered vp once his owne bodie vpon

vpon the crosse, and giuen eternall redemption to those that do belecue, if an impure priest of polluted membres, will presume to bee one in this businesse: let his sinnes be imputed vnto him, who with vnchaste handes, will needes crucifie againe the sonne of God: we will none of his cursed workes, but wil holde our profession. Christ is our sacrifice and sacrificer alone: & he is the propitiation for our sinnes. So in all other pointes: if Christe who came downe from heauen, and is in the bosome of his father, hath taken vpon him to be our prophet, let vs holde this profession: and not care what fl:sh and bloud can say vnto vs. If Christ, to whom al power is giuen in Heauen and in Earth, who is King of glorie, and sitteth on the right hande of maiestie in the highest places, if he haue taken vpon him to lose the works of the diuel, and set vs free from his bondage, why hold we not this profession: or why runne wee vnto holie water, belles, candels, crosses, & such vanities: as though they holped Christ in his worke? Or if all our enemies thinke they can confute this, that here wee saye, let them answer vs: howe is the reason of the Apostle good against the priesthod of Aaron, that it is abolished & no other sacrifices are, but Christe: because he is so excellent a priest, the sonne of God, the great high priest, and hath entred the heauens. If this dignitie of his person, proue the priesthod onely to bee his, why doth not the same proue all these thinges we speak of, to be done & wrought by him alones? or how is it possible, that his priesthood, for the excellencie

cellencie of it, cannot stand with the priesthooode of Aaron, which yet was glorious: and that it should stande with the filthy stinking priesthod of a greasie handed pope, which is lothsome to see & heare? or how can his glorie beare no fellow in his priesthod, & yet beare the fellowship or any partenership with other, in the office of a Kinge and Prophete? Seeing then it is thus with vs, that wee be glorified to haue such a priest, so high, so greate, let vs holde (as the Apostle saith) his profession, and acknowledge no helpers vnto him. Thus the Apostle hauing shewed the dignitie and glorie of Christe our priest, in the 15. verse following, he sheweth also his mercie and compassion, that we may knowe him a perfect priest: and for this cause he addeth this, least the weake Iewes should otherwise be offended, & fall at the knowledge of his glorie: for hearing our Sauour Christ exalted as God, they woulde easily thinke: and shal the Lord againe speake vnto vs? do we not remember the dayes of mount Sinai, when he spake vnto them, and they were all afraide? yea, Moses himselfe, did he not tremble, and the people pray, that they might heare him no more? shal it be so againe with vs? hath the Lorde spoken, and wee haue not seene his maiestie? to stop this, or like offence, the Apostle addeth this, of his compassion & loue: *for we haue not a high priest which cannot be touched with the feeling of our infirmities, but was in all thinges tempted in like sort, yet without sinne:* the summe of whiche wordes are, that as we acknowledge Christe to be the sonne of God: so we also beleecue that he was
made

made man like vnto vs: and in this participation of nature, hath taken also vpon him, al our infirmities accounting them ar his owne: so that we may bee bolde to come vnto him, who is no more fearful in the glorie of his maiestie, but louing in the similitude of our nature. And that it is saide here, hee suffereth with vs, is intempted as we, made like vs in al things, we must vnderstand it, by reason of that spirituall and vnspeakable coniunction we haue with him, in that he is our head, and we are his members, a vnitie not knowen of flesh and bloud: for it is not made of ioynts and sinewes, but seene onely with the eyes of faith, according as it standeth by participation of the same spirite: and when we shal know what the spirite is, we shal see the band in which we are knite together, and be able to speake it, how Christ now suffereth with vs, and how the afflictions of his saines are such vnto him, as if they were in his owne bodie, euen as he saith: *Saul, saule why persecutest thou mee?* by which experience, y^e Apostle Paule also, calleth his afflictions the afflictions of Christ: in which wee are to learne: if God haue so loued vs, we ought also to loue our brethre to remember them that are oppressed, as if wee also were oppressed in bodie: and to reioyce with those that doe reioyce, as if our owne hartes were filled with gladnesse: & a iust iudgement is vnto them al, who hauing Christ such an exaple of loue, can yet notwithstanding hate their brethren.

And here we also learne, whatsoeuer afflictions are, yet are they lesse then the strength giuen vnto

Our afflictions lesse then the strength that is giuen vs.

vs: neither shall they euer turne the loue of God frō vs: for al afflictions, without exception, Christ suffereth with vs. We see by Paule: howe many, how great, howe aboue measure were his troubles, by sea, by land, of friendes, of enimies, in bodie, in spirite: yet calleth hee them all the afflictions of Christ, and his suffering. Lazarus in al his pouertie, sickenesse, sores, suffered nothing, wherin Christ was not partaker of his greefe: if the paines and miseries of patient Iob, were nowe vpon any man: euen Iob fealte nothing which Christe fealte not with him: for while this mysterie is, which is for euer, y^e Christ is the head & we the bodie, how shuld the body be hurte, and the head not touched with the paine of it? Let vs not then care what crosses we beare, for as their is none more shamefull then the crosse of Christ so all ours are accounted, as hys.

a. Cor. 5. 21 If wee be poore, sicke, contemned, imprisoned, or whatsoeuer is the fruit of sinne, God is not as man, to turne his face from such children, but we are the dearer in his sight & euery crosse scaleth the loue of Christ, that he suffereth this with vs, to the end hee might neuer cast vs away: euen as he was made sin for vs, who knewe no sinne, that wee might bee made the righteousnesse of God in him. Who nowe can be discouraged with the afflictions of his life? or be enuious against the wicked man if wee see his dayes full of peace and prosperitie? No, no, these be but broken weapons, and can not enter to the hurt of our soule: onely let vs take heed of sinn, that it reigne not, nor haue any kingdome in vs: for there-

therein Christ hath taken no parte, and by it onely we are separate from him, as by that with which he will haue no fellowship.

And where it is heere sayde, that our Sauour Christ was like vnto vs in all things, except sinne, it is a cleare place to teach vs, what to beleue of the true humanitie of our sauour Christ. What we must beleue of the true humanitie of Christ. Leau off foolish and vaine questions, in which there is no edification: dispute not of particular things, this or that wherein the foolishhe minde may fall into heresie, and thy foolish hart may take offence, but beleue it stedfastlie that thou hast learned truely, that in all thinges Christ was like vnto thee (sinne onely excepted:) if any thing bee spoken of his humanitie, not agreeing with this, it is false, and to bee refused.

It followeth now in the last verse: *Let vs therefore go with boldnes vnto the throne of grace, that we may obtaine mercie, & finde grace to helpe in time of neede.* In these words the Apostle concludeth, wherefore hee hath thus magnified y Priesthod of Christ, & what benefite we haue by it, that is: to goe with boldnes vnto the throne of God, & knowe our selues assuredly reconciled vnto him: in consideration of which excellent & vnspeakeable benefite, he maketh his conclusion by waye of exhortation, that wee might neuer be slacke and slouthfull to receiue so great a blessing, nor by any vnthankfulness shew our vnworthinesse of it. Nowe in these words are many especiall good lessons for vs to learne: firste, where he saith: *Let vs goe*, which exhortation bee

grounded vpon the former wordes, that Christ (as he saide) is entred into the heauens: we must heere learne to applie it to our selues, all that Christ hath done, as in deede he did it not for his owne cause, but for ours: and we learne how it belongeth vnto vs, euen as it is wrought by Christe in our nature: whose members we are.

And thus whatsoeuer we can see in Christ that he hath done, and whatsoeuer glorious promises are made vnto him: let vs knowe our vnitie: that wee haue with him, and all blessings, that they are ours. If he haue ouercome sinne we haue also ouercome it. If he haue vanquished death, we haue vanquished it also. If he haue risen fro the dead, we shall rise also. If he haue ascended into heauen, we shal ascend. If hee sit on the right hand of maiestie: wee shall also be glorified, and see GOD as he is: for we be ioyned all vnseperably vnto him, as the head is ioyned vnto the bodie, by the wonderfull mysterie of Gods wisdom, who hath made him of our nature, and giuen vs of his spirite: and in this fellowship with him which he hath giuen vs, there is nothing so grea, but hee hath giuen vs with him, the righteousness of all hys workes, and glorie of all hys inheritaunce with him, is ours, and wee are also Lordes ouer all: whether it bee Paule, or whether Appollo, or whether it bee Cephas: whether the world, whether it be life, or whether it be death, whether things present, or whether things to come, all thinges are ours, and wee are Christes, & Christ is Gods.

Thus

Thus we must applie it, and make it ours, which Christ hath giuen vs: euen as the Apostle saith of this, that Christ is our high Priest & mediatur: let vs therefore goe vnto the throne of grace.

An other thing we must heere note, that the Apostle exhorteth vs, to goe with boldnesse, teaching vs, that a constant perswasion, and good assurance of Gods fauour, doe highly commende our prayers vnto God: and without it, wee are like vnto the floudes and wates of the sea, which are rouled vp and downe with the winde: and our hope with God is frustrate. Now, this boldnesse which is thus necessarie for vs, wee must learne likewise, both howe we haue it, and what it bringeth vnto vs: howe wee haue it, wee can no waye better learne, then by the Apostle him selfe, who making againe this selfe same exhortation, in the tenth chapter following, saith thus. *Seeing we haue this great high priest the ruler ouer the house of God, let vs goe vnto him, with a true heart and full perswasion of faith hauing our hearts sprinkled from an euil consciēce, & our bodies washed with pure water:* this is then the boldenesse with which we approach vnto God, stedfastlie to beleue, y^e with the bloude of Christ our mindes are washed from impure thoughtes, & our bodies from sinne. This S. Paule teacheth in plaine & manifest wordes. In Christ (saith he) *wee haue this fredome and entraince with boldnesse, through faith in him:* & in another place he saith, this must needes be thus, that by faith onely we shoulde haue this accesse vnto God, else (saith hee) the promise of God, could not bee sure and

- Rom. 4. 16 good vnto all the seede of Abraham: for hee was a father of many nations, euen of suche as were vncircumcised, and to whome the lawe was not written, therefor to the end the Iew and Gentile might both inherite this blessing, it must needs be by faith and not by works. So then thus farre we are taught by the Apostle, that if we receiue Iesus Christ to be our high Priest, our onely way to enter with him into the heauens, is by faith, and our faith hath boldnes and full perswasion, in which it is acceptable according to that which is written: God hath not giuen vs the spirite of feare againe vnto bondage: but
2. Tim. 1. 7 God hath giuen vs the spirit of adoption, by which we cry, Abba, father. Here (dearely beloued) let vs learne to discerne spirites, and to trie whether they be of God, or no: Euerie spirit that cōfesseth Christ to be our onely mediatur, is of God: for by him we haue libertie, through faith, to go with boldnes vnto the throne of grace. And euerie spirite that denieth Christ to bee our onely mediatur, is not of God, but it is the spirite of Antichrist, of whom we haue heard, that he is entred into the world: for god
2. Ti. 6. 16 dwelleth in light which no creature can approche vnto, neither hath any man scene him, nor can see him, but only by christ: through one spirit we haue al entrance vnto him. These (dearely beloued) they are y words of the scripture, they are not the words of man: & when you are in place, obiekt them vnto the papistes, see what one word they are able to answer, who in times past, haue told you yet of a gret number of mediators, cōfessours, martyrs, sanctes,

Angels, Archangels, euerie one in his degree, they haue made them mediators, & besought them to lead vs vnto God. I belye them not, tenne thousand of their bookes are yet to see, and tenne thousand prayers in them, in which they haue done this wickednes. Aske them, & bid them speake plain, what one worde haue they of defence for this doeing? surely (dearely beloued) I tell you the trueth, not one word they can speak, which is a word of truth, a worde of righteousness, a worde of life, a worde (I meane) of God, to which you may trust: a fonde fancie they haue founde of their owne, as hee that dreameth doth tell a dreame: and they say there are two mediators, one of intercession, & other of redemption: beside the foolishnes of this speech, a mediator of intercession, which you may as well call an intercessour of mediation: for intercessour and mediator are both one: beside this (I say) manifest folie, let them name any Apostle, Prophet, or Euangelist, vpon whome we must build and stand, that euer mentioned anie such thing: let them tell of whome they learned it: sure they will not, they are starke dumbe: they know they haue no scripture no not a word, & of their scholmaister, in deed they are ashamed: but I will tell you what they bee, and they shall not denie it, except they be as shamelesse as they of whom they are learned: Gods of the Gentiles, which are diuels, they had this worshippe amongst them: these Diuels amonge themselves, they whiche were reputed of the lower sort, were made, as meanes to come vnto the higher,

whereof also they were called, *Dii medioximi*, that is gods onely for intercession: & Gentile bookes are full of examples, how these things were practised: as if Neptune woulde speake to Iupiter, hee made Mercurie his meane and his intercessour, and suche like toyes, which shal be abolished, and the louers of them. And we may se, how god hath recompenced this their euill vnto them: for where this is the comfotte of a Christian man, to haue peace towarde God, and whiche is giuen vs, by hauing Christ our onely mediatour, they who haue made so manie coulde neuer finde it, but still they are in suspence and doubt, wauering and vnconstant in all their wayes, and this doubtfulnesse they begett and nourish vnto them selues, while they seeke so many mediators: and what else doe they but teach all their posteritie in choosing manie mediators, to haue confidence in none. Euen as the rebellious people of Israel, wearied themselves, running (as the prophet sayth) like Dromedaries to euery high hill, and euerie Greene tree, til they were weak and wearie, and their soules fainted in them, seeking peace and could finde none: and in deede, howe should they finde it: for though they followed a thousand Gods, yet was there but one, the God of peace, whome they had forsaken: so thogh the Papistes seeke a thousand mediators, yet haue they no boldnes to goe vnto God: for there is but one mediatour betweene god & vs, euen Iesus Christe, whome they for their saines haue forsaken: for Christ will be ioyned with no fellowes. And what

a mis-

a miserable brotherhod must they then needes bee, which haue no peace, but feare and trembling is in their wayes.

Againe, we haue heere to marke, that the presence of God, to which Christe leaderh vs, is called heere the *throne of grace*: noting hereby, that by the merites of Christe, we be brought vnto God, as before a iudge, who from his iudgement seate, doeth acquit vs for euer, from al guilinesse of our sinnes, and therefore, called the throne of grace, because we be quitted onely by grace of Gods free mercie: a monument of which loue, he setteth before vs, in the name of the seate, on whiche he sitteth, and calleth it the throne of grace: neither shall euer man be iustified before it, who bringeth with him boldnesse of his owne workes, nature, kinred, or any thinge, and looketh not onely for his pardon by grace and mercie: neither can the Lorde any more shewe mercie vnto him, that is proude of his owne selfe, then he can chaunge the propertie of his iudgement seat, to make it no more the throne of grace. Nowe, it followeth: *that we may obtaine mercie, and finde grace to helpe*: these wordes teache vs, what the throne of grace is, and what it offereth vnto vs: etie as we sayde before, boldnesse and constancie, that wee shoulde not feare to go vnto it. For, if it be a throne of grace, that is, of fauour, of mercy, of loue, of forgiiuenesse, of life: then can there nor bee in it, anger, guilinesse, affliction of spirite, bondage, and feare of death: but, as the apostle saith here: it giueth vnto vs, mercie, grace, and helpe, in the time of

neede. Let vs not then say, as the papists say, that
 we ought to feare, and doubt of Gods fauour, & fil
 our mouthes with blasphemie, as they haue done:
 to saye, it is presumption, to come with boldnesse
 vnto the throne of grace: but let vs rather acknow-
 ledge al the goodnesse of God, and confesse, that he
 hath set vnto vs, a throne of grace, before whiche
 we shall finde nothing but mercie, but pardon, but
 forgiuenes, but helpe: neither will we euer despise
 his grace, to bring doubtfulness or mistrust vnto it.
 If the pope, who is a seruauant of seruantes, will set
 vp an other throne of a miserable bondage, or igno-
 minie, of anger, of cruel death: let them feare before
 it, who list to go vnto it: for our part, we haue once
 accursed both the pope & his throne, and we will
 neuer more endager our selues vnto the censure of
 it. That which the apostle here addeth laste. *In time*
of neede: he applieth to that which he spake so much
 of before, *to day:* noting, (as I told you the) that euen
 nowe while yet the Gospel is preached, the oppor-
 tunitie of time is, in which we must be faithfull, &
 inherite, as is were, the first fruites of eternall life,
 which time neglected, cannot be called backe again,
 though we shuld wish it with teares: and therefore
 let vs regarde it, nowe while it is offered, knowing
 this, that God hath not ordeined a throne of grace
 but for those which find their helpe & comfort in
 due time. And let vs pray, that God woulde lighten
 our mindes, that wee may be wise, to knowe the
 time of our calling &c.

The

The .22. Lecture, vpon the

1.2.&3. verses of the fifth
Chapter.

- 1 For euery high priest is taken from among men, and is ordeined for men, in thing: pertaining to God, that he may offer both giftes and sacrifices for sinnes.
- 2 Whiche is able sufficiently to haue compassion on them that are ignorant, and that are out of the way, because that he also is compassed with infirmitie.
- 3 And for the same sake he is bound to offer for sinnes, as well for his owne part, as for the peoples.



YOu have heard before, howe the Apostle hath taught, that our Sauiour Christe is our greate highe priest, and what manner of priesthood he hath: euen such a priesthood, by which him selfe is entred into the heauens, and hath giuen grace vnto vs that do beleue, that through his vertue and power, we mighte also with boldnes approche vnto GOD. This excellencie of Christ and his high priesthood, the Apostle beginneth now to proue, by comparing together Christ and Aaron. For, hke as when he spake of his prophecie, because there was no prophet in Israell so greate as Moses, and to whome God so familiarlie appeared as vnto Moses: therefore, to proue the excellencie of Christe, he compared him with Moses. So now, in this matter of his priesthood, because there was no Priest: compara-

comparable with Aaron, ordeined of God as hee was, with so singular honour, so greate promises, so much reuerence of his people: therefore he compareth Christ with Aaron, that by the difference, it might more clearlie appeare, that Christ both must needes be an high priest, and in honour alone farre aboue al other. He beginneth his comparison thus: *For euery high priest is taken from among me, and is ordeined for men in things pertaining to God:* That is, those which are priests after the order of Aaron, firste, in nature are their brethren, men like vnto them selues subiect to all infirmities, whiche the people are subiect vnto, hauing nothing in them selues wherein especially to reioyce, but are like vnto other me: againe, they execute their office, and do the worke appointed them, not for them selues alone, as men hauing a priuate businesse, but in the name, & for the benefite of the whole people, that the fruite of their labour might redounde vnto many, and they serue the people in things appertaining to God. A thirde propertie of that highe priest was, that hee came not beefore God in his owne vertue, but brought gifts & sacrifices with him, for reconciliation: by giftes, he meaneth all oblations of thinges without life, which appertained to the sacrifices: by sacrifices, all beasts which were killed and offered, according to the lawe.

An other thing required in the priests of the old lawe, which were after the order of Aaron, the Apostle addeth in the second verse, in these words. *which is able sufficientlie to haue compassion on the which*

are ignorant & out of the way, This propertie here spoken of, is compassion, in feeling the sinnes, and errors of the people, as if they were his owne: and hauing a continuall care, howe to enstruct them & teach them in the right way, that they might caste from them all this corruption, and bee reconciled vnto God. After this, hee sheweth the cause why this compassion was in him, & how he was made so louing: *Because that he also is compassed with infirmitie*, that is, had experience in his owne fleshe, howe proue they were to sinne, how subiect to tentation, how soone seduced from good to euill, and howe readie to fal from life to death: of which infirmities, he was so pattaker, that the smart and sting of them was in his own flesh, & dayly he was wounded with his owne concupiscence, to doe thinges that hee woulde not: and therefore greued with himselfe, and hauing pittie on his brethren, hee willingly executed his Priests office, & did it gladly, which he found by experience must be done of necessitie, or no fleshe shoulde be saued, and offered sacrifice in signe of the purging of their sinnes, and reconciliation vnto God, as the Apostle addeth in the thirde verse: *And for the same sake he is bound to offer for sinnes, as well for his owne parte as for the peoples:* and thus farre, of this beginning of comparison betwene Christe and the priests of the law, setting nowe downe the properties of the priest, and after shewing the great excellencie that is in Christe, aboue them.

Now, in this we haue to learne many profitable instructi-

instructions.

First, where he saith: *For every high priest is taken of men, and appointed for men, in things appertaining to God,* we learn, that no man can haue accessse or entrance vnto God, but by a mediatour: the Lorde woulde not then receiue the peoples giftes, their offerings, their vowes, their prayers, their thanks giuing, what so euer it were: no man in Israel, were he neuer so holie, had his accessse vnto God, but by a mediatour: nor he offered any thing vnto God, but by the priest. This was then their schoolemaister, to leade them to the Messias, without whome they knew, there was no agreement betweene God and them: so that we knowe, they were taught in the same faith that wee bee taught, that man through sinne was once cast out from the presence of God: and from thencefoorth for euer, to dwell in his shame, except some other woorke reconciliation for him: for man had losse all his owne power, and as Adam was, so were all the children of Adam.

Psal. 14. 3.

All were gone out of the way, they were all corrupte there was none that did good, no not one.

An vnpossible thing for all fleshe, euer againe to come into the presence of God, without a mediatour, in whome GOD woulde bee againe reconciled.

This doctrine the Iewes were taught in their high Priest, who onely entred before the Arke, where was the signes of Gods presence, and all people else forbidden to approche neere. And as
thus

thus they confessed the necessitie of a mediatour, so further in the person of the high priest, in that he was taken from among men, that is, was a man, like unto his brethren, they learned also y^e this mediatour should be a perfect man.

For, when God who wrought daily among them, by the ministerie of Angels, glorious and fearefull woorkes, yet neuer appointed Angell, nor other creature to make the peoples sacrifice, and offer vp their vowes and prayers vnto him, to come vnto him in the peoples name, to craue pardon and forgiuenesse of sinnes: but in an vnchaungeable counsell, euer reserued this woorke vnto the priest, one of their brethren, a man like to them selues, hee taught them plainly, that hee shoulde be a perfecte man, of their owne nature and substance, who so euer shoulde reconcile them vnto God.

Againe, in that the priest came not with emptie hands before God, neither yet might do except him selfe would be destroyed, but he had with him alwayes his sacrifice, to acknowledge all men endebted vnto God, in paiment whereof, he woulde bee reconciled: they learned herein, that their mediature must also offer vp a sacrifice for them, in whiche God woulde bee pleased, and accept it as a sufficient payment of all our debtes vnto him: which sacrifice they knew well, shoulde not be the bloud of calves, & goates: for it is to vile a thing to appease the anger of GOD, but another sacrifice, holy & righteous, without spot of sinne, vnblameable

able before God, with such a one God would be pleased. Thus the Israelites being instructed, of necessitie, to seeke a mediator, and that mediator to be a man, and that man to offer vp a sacrifice of his owne, without spott or blemishe, a satisfaction for our sinnes, and a reconciliation to God: in this they were instructed, to confesse as we confesse, & to beleue as wee beleue: that as there is but one God, so there is *but one mediator betweene man and God, euen the man Iesus Christ*: who gaue himselfe to be the price of the redemption of mankind: that is y^e fayth of Gods elect, holden of Abraham, Isaake, & Iacob, as well as of vs: the faith of the Saints from the beginning: and we to whome now it is moste clearely reuealed, let vs be thankfull for so greate a benefit, in more constancie of our faith, neuer to be remoued from this holy trueth. As oft as we speake of a mediator, let vs confesse, there can bee none among angels, for they are no men: nor among the Saints, for they were all sinners: neither among al other creatures, for they are corruptible: so that we will not giue neither gold nor siluer for y^e redemption of our soules, nor trust in the merites of saints and angels, who al went vertue for this worke: but when wee thinke of any mediator, wee will confesse Iesus Christe the sonne of God, the sonne of Dauid, the onely mediator, and purger of oure sinnes.

And here further let vs learne, seeing a priest is to doe our thinges before GOD, and to offer for our sinnes, let vs knowe these two thinges both to
be

be done by Christe for vs, that is, both to make intercession, and to purge our sinnes, in neither of which workes, let vs attribute any thing to anye other, excepte wee will robbe Christ of the glorie of his Priestthoode: wherein wee may see what the Papistes haue done: for if wee bee wise to iudge rightly, and will see that whiche God setteth before oure eyes, wee can not choose, but wee muste needes see howe they haue taken both these thinges of the Priestthoode of Christe, and giuen them vn- to other.

First, for the oblation of Christ to purge our sinnes, if we will acknowledge it, wee must confesse, that it was done but once, and must neuer bee repeated the seconde time, both as the Apostle after in plaine wordes teacheth vs, and as the nature of Christes Priestthoode doeth necessarily prouoe: for hee hath his Priestthoode abyding euer, euen as hee liueth euer, neither can it bee carried ouer to an other: but as the sacrifice is his owne, so he is Priest alone, to offer it, whiche hee did once vppon the crosse.

Cap. 7. 24.

Therefore, their Masses are about all sacriledge accursed, in which they say that the Priest though vnbloodilie, yet hee offereth in a propiciatoric sacrifice the naturall and royall bodie of Christ, and not onely thus they transference the purgation of our sinnes from the altar of the crosse, where it was made by Christ, to the altar of an Idole, where they woulde doe it by a Priest, but they doe not so muche as confesse, that it was once perfecte and

Bb.

ful

full vppon the crosse, but sinde wants in it there offered. I slander them not, for it is their owne doctrine, neither, am I sure, will they denie the selues write, that Christe satisfied for sinnes before Baptisme, both for the guiltinesse and punishment of them: but as for sinnes after baptism, hee tooke onely away the guiltinesse of the faulte, but left the the punishment for our selues to beare, so much as by afflictiones of our life, and by purgatorie after our life, we could possible endure.

Thus lame they leaue vnto Christe the purging of our sinnes, y highest part of his priesthood. The other part of his intercession, they handle it no better: for doe they not pray vnto al sainets & Angels? do they not cal the virgin Marie the Queene of heauen, the gate of Paradise, the treasurelle of grace, the refuge of sinners, the mediatrix of men, our life, our delight, our hope? and after this what can they leaue vnto Christ? And this (dearely beloued) I alledge not vnto you, out of priuate mens writings, which they might denie, but in their sacred holye masse booke, these things are written. In their masse of the annunciation, they sing this song:

Salve virgo virginum,

Mediatrice hominum.

All haile, virgin of virgins, the mediatrix of men,

In the masse of the conception, they sing this:

Tu spes certa miserorum,

Vere mater orphanorum,

Tu leuamen oppressorum,

Medicamen infirmorum,

Bp.

Omnibus

Omnibus es omnia.

Thou art the yndoubted hope of the miserable, the mother in deed of Orphanes, the refreshment of the oppressed, the healing medicine of all the diseased and thou art all things to all men.

You heare the rime of all this I am sure, and for the matter, it is not worth englishing. Nowe, ioyne vnto this, more out of the masse booke.

O felix puerpera,

Nostri pians scelera.

O happie bringer foorth of children, cleashing our wickednes &c. and out of the portesse:

Tu per Thomas sanguinem &c.

O Christ, make vs to ascend vnto heanen, whether Thomas is ascended; and by the bloud of Thomas &c. And tell me nowe, what is left vnto Christe to be our mediator? Surely (dearely beloued) the trueth is, even as the Lorde hath perswaded vs this day: he that boasted so long to be y vicar of Christ; we haue tried him, and found him to bee the verie Antichrist, who denieth in deede Christ to be come in fleshe, while thus he denieth him to be our onely mediator.

Nowe, let vs returne further, to heare what the Apostle teacheth. The fourth propertie here mentioned, requisite in a priest, is, that he haue cōpassion on his brethren; according to that feeling which is in his owne flesh, of his own infirmities: this compassion is, to reioyce with his brethren, in all well doing: and to be greeued for them, in their sinns & errours: which propertie the Apostle saith was in

the Priest of the lawe, in a certaine measure, as hee was helped by experience of him self, and so much as God accepted in him, who was for a time y^e priest of his people.

This ought to bee nowe a speciall instruction vnto vs all, bycause wee are all made a spirituall Priesthoode vnto God, to offer vp our spirituall sacrifices, that we shoulde haue this compassion one towarde an other, to delight in the well doing of our brethren, as hauing receiued the same spirite of faith, and to be greued with their offences, euen as men subiect to the same infirmities. This reioicing was in Paule when he writeth to the Philippians,

Phil. 2. 17. that if he might procure their faith & constancie of godlinesse, though it were with losse of his life, yet he would reioyce with them, for their gret blessing and this holie sorrowe for our brothers fallings, the same Paule expressly commandeth vnto vs all, writing to the Galathians: brethren, if a man bee fallen by occasion into any fault, ye which are spirituall, restore such a one with the spirite of meeknes, considering thy selfe, least thou also be tempted: if this then be in vs, and our brotherly loue bee measured with this line, we are all this day, Priestes vnto our God, offering vp a most sweete smelling sacrifice, euerie one his brethren, to bee seruaunts of righteousness vnto God. And as this is dutie in euery one of vs, so especially the minister ought to bee full of this compassion, to declare still vnto his people all the counsell of G O D, that they might bee confirmed who are called, and conuerted who go

Gal. 6. 1. yet

yet astray, that with one hart and voyce, at last they might glorifie god together, this it is that ought to be: but, O Lords? how far is this from being done? where may we finde a man that reioyceth in hys brothers godlinesse, or pitieth him in his sinne? who can boast of his friendes, of all his acquaintance, of all his kintred, that him hee hath brought vnto the Lord? how many are the ministers in number that are able to teach, and haue their dwelling with their parishioners, to teach the to know god? surely these things are so farre out of order, & iniquitie hath so preuailed and gotten the vpper hand, that we may take vp againe the prophets cōplaint, *Like Priests like people*: the people are so pulled with carnall concupiscence, that al their cōpanie is, for cards, or dice, or danſing, or banquetting, or some riot of life: the name of our Lorde is not remembred, but when it is blasphemed: this is the felowship of y world: the ministerie hath not so altogether cast off shame, but yet the faultes of it are somewhat too great & greuous: for many of the are hirelings: non residents, dumbe dogges, going a whoring (not after manie women, which the world would detest) but after many benefices, which the Lord God of Israel doth as much abhorre: woulde to God this complaine were false, and it shall be false when God shall giue his feare into our hartes, & giue vs eares, to heare that good promise of Christ: blessed are those seruants, whome the Lord, when he cometh, shall finde waking. In the meane while, if admonitions may stirre vp to bee wise in time, let vs heare what

81. 2. d. 11

81. 1. 20. 2

Luk. 12. 37.

the Apostle saith more in this place.

It followeth: by cause that he is compassed about with infirmitie: this is the cause why y^e high priest had such compassion on his brethren, because himselfe felte all their infirmities: thus the Apostle testified of Christ before, that because he was tempted he was made able to helpe those that were tempted: and S. Paule saith, for this cause be we comforted: in our tribulation, that we might bee able to comforte other in their afflictions: so our owne sense & feeling must needs be a prouocation vnto vs to pitie other: and in deede it is a thing vtterly impossible, that whatsoeuer I suffer my selfe, I shoulde not haue a compassion of it in an other. If I be hungrie, I pitie all whome I heare crie for meate: If I be in paine, I pitie all which crie out in their greife: euen so it is also with vs, and much more in the afflictions of spirite: I beare the burthen of myne owne sins, if I see their lothsome apparaunce, and feele their heauie iudgement, that I mourne vnder them, it is vtterly impossible but I should hate the in my selfe & in all men, & I will seeke diligently how to keep me free from such a deadly wickednes. Thus we see what is the cause why we be not careful one to edifie another: that is, because wee haue no true feeling of our owne ignorance, nor perceiue any weightie burthē of our own sins: whē we pray thus the remembrance of them is greuous vnto vs, y^e burthen of of them is intollerable, we speak with feigned and deceitfull lippes, the sighs of our harts they goe not with our words: or if they do, I appeale to
your

your owne harts: how carefull are ye for your brethren: for I am sure the wordes of the Apostle must needs be true, if (I say) you feele your owne sinnes, you be carefull for your brethren, wishing and procuring as any occasion serueth, that they also maye finde grace to turne frō their sinnes, & come out (as Paule saith) out of the snares of the diuel, who hath entrapped them after his owne will: & if this great miserie of thy brother moue thee not, thou feelest not the miseries of thy owne ioyntes and bowels, which astonishment of sense is barbarous and brutish dishonouring both the hart & countenance of a man. Another thing here to bee marked, is that the Apostle calleth al sinnes by the name of error & ignorances; teaching first: that all error & ignorance before God is condemned as sin, & whatsoever man doth with al his good intents, if he be ignorant in this work, he offereth but the sacrifice of a foole, neither doeth God regard it. Wherein we may see what their Church is, whose whole religiō is blindness, & whose deuotion (as them selues confesse,) is bred & nourished by ignorance: and another cause why our sins are named ignorances, is, by cause the sinners know not their own way, they thinke they haue peace & reioycing, when danger and woe is neere vnto them: they thinke their sinne is sweete & ful of pleasure, when in deed it is nothing els but anguish & affliction of spirit: for they see only with their eyes, & haue regard after the present time, not knowing y^e the time passeth, & y^e cōcupiscēce is ended in it, & that y^e lord after will call thē to iudgmēt.

Dn. 4. 24.
Hab. 3. 1.

Thus the Prophet Daniel nameth the sinnes of Nabuchodonosor, his errours: & Abacuch making his prayer for all the sinns of Israel, he nameth them their ignorances: let vs therefore as the Apostle before warned vs, beware least we be hardened with y deceites of sinne, but knowe for a suretie when wee be delited with euil, it is our errour: & if wee were wise we woulde neuer be deceiued with so hurtfull entisementes.

It followeth now in the third verse: *And for the same cause he must, as for the people, so for him selfe, offer sacrifice for sinne.* In these wordes the Apostle beareth witness, of want & imperfection of y Priesthood of Aaron: that though he appeared as a mediator betweene God & his people: yet hee was not perfect for such a worke, but acknowledging hys owne sinnes, hee sette him selfe in their number which looked for a better mediator, who was only figured, could not be exhibited in his person: to this end he offered sacrifice, both for the people, and for him selfe, according as he was expressly commanded in the lawe of Moses, as wee reade in the ninth Chapter of Leuiticus, and againe after is here mentioned in the seuenth Chapter following. And here we see the propertie required in a mediator, and that is that he be absolute & holie without spote, to whome it can not be said, Physician cure thy selfe, for then could he be profitable to none: but who soeuer shall take vpon him this worke, to pacifie God & to conquer sathan, he must haue a body prepared of God to all obedience, & he must be armed with
the

Leuit. 9. 7.

the power of God, to beare and vanquish sinne, hel,
and condemnation, & so to abolish the diuell: they
neuer knewe this, neither the righteousnesse, nor
yet the power of a mediatour, who so easily haue
giuen this glorie vnto weake men: for this strait
condition, the iustice of G O D requireth of him,
that shall reconcile man vnto God, that he bring in
him selfe all the righteousnesse whiche his holie
lawe requireth, by it first to sanctifie himselfe, to be
accepted, and in that innocencie to beare the punish-
ment of the sinnes of his people, that he might sett
them free: then in the power of his spirite to over-
come that punishment, & rise from it, that it might
be abolished, and all with him might haue entrance
into glorie and eternall life. Now this comparison
of the apostle, somewhat more plainly appeareth, in
which we see the dignitie of Christ. Aaron was in
nature a perfect man, and so was Christe, and more
excellent in propertie, being without sinne. Aaron
ministred for the peoples sake, & for his own also
beeing a sinner: Christ for his people only, himself
needing nothing. Aaron offered sacrifice, but of o-
ther things, none of his owne: Christe offered his
sacrifice his owne and himselfe.

Aaron had compassion on his brethren, but
in certeine measure, and the greatest parte of it
for himselfe, and sorrowe of his owne infirmities:
but Christe, wholie was grieved for vs, and for our
sakes onely he bare infirmities, of al which the do-
ctrine is plain vnto y people of Israel, that not Aa-
ron, but Christ, was the great high priest to recon-

cile them vnto God: And here we se touching that that is said; y^e high priest offered for his own sinnes and for the sinnes of the people, that is not meant y^e his sacrifices were in deed a clensing of their sinnes: for neither can the bloud of Calues & goates wash away that infection, nether can a sinful man offer a sacrifice of such price: onely the Lord Iesu offering his body, could doe so excellent a worke: but that the sacrifices of the law, and that y^e high priest, were said to purge sinnes: it was onely in figure, as being signes and tokens of Christ, and of his bodie, to be sacrificed vppon the crosse, which redemption they confessed and beleeued, in their oblations, & God sealed it vnto them, by fire from heauē, consuming their burnt offerings. that their faith was precious in his sight, and he would perfourme his promises vnto them, according to their hope, and giue them a sacrifice for their sinn, euē his only begottē sonne, that enery one which beleeued in him shoulde not perish, but haue life euerlasting: and in witnesse of this constant trueth, because there sacrifices were as figures of it, he giueth them the name of that which they figured, and calleth them sinne offerings, and propitiatorie sacrifices, and reconciliations between God and them. And this is cōmon to al sacraments of the old and newe Testament, that they might be vnto vs sure & vndouted pledges of Gods promises, that he perfourmeth them al: therefore the name and title of the thing, is giuen to the figure: so these sacrifices were called sinne offerings, and peace offerings: circumcision was called gods couenant, the

Lambe

Lambe his passeouer, the Ark his glorie, the temple his rest, Baptisme the washing of our new birth: & what madnes is in me, I can not tel, why they stum-
ble and fal, and are broken at this phrase: this is my bodie. Could the name of reconciliation be giuen to the bloude of an oxe, the name of Gods benefits be giuen to the cutting off a little skin, and to a white lambe his glorie, his blessednesse, his righteousnes, to gold, to stones, to water: and cannot the name of y body of Christ be giuen vnto bread? or could not the name of forgiveness, of mercie, of couenant, of glory, of presence, of righteousnes, change y nature of gold, stones, fleshe, water, and such like: and must needes the name of y bodie strait change bread into fleshe: or is not the sacrament of Christs bodie and bloud, as glorious a myserie, as ful of truth as other sacraments were: & why should it not haue a greater honour, named by the thing which it representeth: but this as occasion is offered, and in a worde, for y thing is plaine to those that wil vnderstand, & they y with affection haue robbed themselves of iudge-
ment, let vs pray for them: and they that do belong vnto the couenant, shall one day with vs confesse y true doctrine of the sacrament in which it is sealed:
Now let vs pray, &c.

The

The 23. Lecture, vpon the 4.5.

& 6. verses.

4. *And no man taketh this honour vnto him selfe, but he that is called of God, as was Aaron.*

5 *So likewise Christ tooke not to himselfe this honour, so he made the high priest, but he that saide vnto him: Thou art my sonne, this day begat I thee, gaue it him.*

6 *As he also in another place speaketh, thou art a prieste for euer, after the order of Melchizedech.*



Tolde you, the Apostle here maketh comparison betweene the priesthod of Aaron & of Christ: that so by conference, the dignitie of Christ might more appeare.

The comparison hitherto hath beene in this, that the priest of the olde lawe, must necessarily be a natural man: then, that he must doe the worke of the people, in thinges appertaining to God: thirdly, that we must doe it with some sacrifice: fourthly, with compassion for the peoples errors: in all which Christ onely is excellent aboue all other,

Now, the Apostle goeth forward, and yet sheweth a fiftie propertie of the high priest afore, and that is, that he was called of GOD, and thrust not himselfe into that roome & function. To this purpose now it followeth: *And no man taketh vnto him selfe this honour, but he that was called of God as Aaron:* then in two verses following, sheweth howe in this

this also Christe excelled Aaron, and had a more glorious calling then hee: first, because an high decree of GOD was pronounced by the prophet, in which, vnder the name of a sonne, GOD ordeined him priest, saying: *Thou art my sonne, this day haue I begotten thee*: Again, he called him not vnto a priesthood of signes and shadowes, whiche endured but for a while, but he called him to the true priesthod it selfe, which chaunged not, but made him a priest for euer, after the order of melchizedech. So, as the sonne is heigher then a seruant: y truth better then the figure of it: and that which abideth euer, better then that which in time is abolished: so much, this calling of Christ exceedeth Aarons calling, and all the priestes of the lawe. Here let vs first learne, sith the Apostle speaketh plainly: *No man taketh honour to himself, but he that is called of God, as Aaron was*: that both it is vnlawful for any man without a calling, to take vppon him the ministerie: neither yet any calling ought to be, whiche is not according to the will of God; for, seeing the ministerie is honourable, and he iustly honoured that executeth it faithfully: howe can I exalt my selfe, but of righte I ought againe to bee brought lowe, and in steede of glorie, haue shame? for what do I in this, but robbe christ of his glory, who is head in his church, & appointeth ministers whome he will, who ruleth in the house of Iacob, and ordeineth officers at his owne pleasure? If in an earthly kingdome, subiectes woulde presume to take offices at their owne choyce, were it not extreme confusion, vtter reproch

*The 23. Lecture, vppon the 4. 5.
& 6. verses.*

4. *And no man taketh this honour vnto him selfe, but he that is called of God, as was Aaron.*

5 *So likewise Christ tooke not to himselfe this honour, so he made the high priest, but he that saide vnto him: Thou art my sonne, this day begat I thee, gaue it him.*

6 *As he also in another place speaketh, thou art a prieste for euer, after the order of Melchizedech.*



Tolde you, the Apostle here maketh comparison betweene the priesthod of Aaron & of Christ: that so by conference, the dignitie of Christ might more appeare.

The comparifon hitherto hath beene in this, that the priest of the olde lawe, must necessarily be a natural man: then, that he must doe the worke of the people, in thinges appertaining to God: thirdly, that we must doe it with some sacrifice: fourthly, with compassion for the peoples errors: in all which Christ onely is excellent aboue all other,

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reproche and shame vnto the prince? howe muche more to bring this confusion into the Church of Christe? Therefore, both our Sauour Christe him selfe did openly ordeine his own Apostles, and neuer any of them executed that office, but with protestation, that they had this calling of God: and therefore their Epistles beginne (as we read) *Paule an apostle of Iesus Christ. Peter the seruant of Iesus Christ.* And the same from y^e beginning hath bene a perpetuall lawe in the church of God. Moses, Dauid, Esay, Ieremie, and all the residue, they tooke not this honour to themselves, but were called of God, & in the name of God they declared vnto the people, his visions and his wordes, from which if they declined to the right hand or to the left, they made them selues sinners: and not onely thus it is in the ministerie, but for as much as the apostle giueth it a general terme: *No man taketh honor vnto himselfe:* euen in the common welth, in matters of this vain life, not only the God of peace wil not haue his people to liue in confusion, euery man to exalt himselfe: but also limiteth to euery one, y^e bounds of his calling, in which god hath giuen him honor, & without which, both he sinneth against God, and offendeth his prince y^e hath appointed him. The iustice must deal with those things which appertein vnto a iustice, & a iudge with y^e things of a iudge: & as it is rebellion for the private man to resist the magistrate: so is it presumpcion in a magistrate, to take vpon him aboue his calling. We haue gotten amōg vs I know not what prouerb, which comonly we call, *A*

cast of our office: if this be to cast off the lawe of our calling, and take more honour then is giuen of the higher power, we deserue it right well, if for suche pretty castes, our selues shoulde bee cast quite out of our places: for in matters about vs, we bee all priuate men and must goe vnto them, to whom God hath giuen y iudgement, where we our selues haue the place of honor: there let vs be faithfull as before the Lord. The seconde thing to be learned in these words, is, that we haue al, such a calling, as we may be sure it is of God: for we must be called of God, as Aaron was.

Here (dearely beloued) I woulde wee had no cause to complaine: or seeing thinges are so ill as they are, I would we had the spirite of the Prophet Ieremie, to wishe that our handes were full of water, or in our eyes were a founteine of teares, that we might weepe day and night for y sinnes of our nation: then the Lorde in due time would hearken vnto vs, and the highest from his holy seate would regard vs, that our eyes might see all our ruines restored. But now, touching this calling in magistrates and officers of our common wealch, I will say no more, but in one word, as the scripture speaketh. God calleth him vnto his dignitie, who is orderly appointed, and is a man of courage, fearing God, dealing truely, hauing no respect of persons, and hating couetousnesse: otherwise, if by beibing, by ambition, or by any vnlawfull meanes, he come to his preferment, the more he knoweth him selfe, the more he wil feare least his calling be not of god

but this they will regarde, to whome it belongeth :
 our speciall doctrine here, is in the callinge of the
 ministers, wherof (by y grace of god) I will tel you
 the trueth : but because this, and other things are
 nowe in bitter controuersie betweene our selues, so
 that the vncharitable wordes of our mouthes are
 witnesses against vs of the euill affections of oure
 hearts, & our hurtfull doings one toward another,
 do shew abundantly, that euil wil hath taken deepe
 root within vs. I protest y I haue nether part nor se
 lowship in this diuision, but in loue & vnitie, I beare
 him witnesse who speaketh trueth, and beare with
 his error who is deceiued, acknowledging my self
 more vnworthie then either both. And that you
 (dearely beloued) may hold fast the bond of peace,
 & not be broken off, with euery temptation, I be-
 seech you consider but this with me: hath not God
 giuen his gifts diuersly, to one more, to one lesse, to
 one ten pounds, as it is in y parable, to anotheer but
 one, & can we then al know a like? must we not of
 necessity on know more, another lesse, one be more
 wise, another lesse, one vnderstand this trueth, ano-
 ther that, euen as God revealed it: and euery one of
 vs, haue our wantes, in whiche wee may be better
 taught : and shall it not bee euer so, as long as our
 knowledge is in part, & we se not the fulnesse of al
 trueth? and hath not God giuen this diuersitie vnto
 vs for a good purpose, y thus standing in need one
 of another, we should al more effectually loue and
 helpe one another : looke not for it therefore wee
 all agree, in euery thing, for it shall neuer be till wee
 doe

doe all see the Lorde Iesu, who onely is perfecte wisdom and trueth. But looke for this, and praye that ye may see it, that seeing wee agree in the faith of Gods elect, and in the hope of saluation, that is, in the Lorde Iesu, that we may walke together in it in loue, and keepe this vnitie of the spirit, in the band of peace. And to those who are aduersaries in this case against vs, if they vouchsafe to heare, most humble I beseech them, to consider howe precious all trueth of the Lord is, and to separate all affections from them, so that their heartes maye beare them witnes in the night, y both vnfeignedly they seeke it, and faithfully they will imbrace it, all that the Lorde shall reueale vnto them: whiche minde the Lorde graunt vnto vs with them, that his trueth may bee of all embraced, & his Church may haue holy peace.

Now let vs returne to our text: *No man take the honour vnto himself, but he that is called of God, as Aaron was*: a verie flat and plaine sentence.

No minister ought to be called in the church, but he whose calling may bee knowen to bee of God. Such persons, such qualities, such places as may be knowen, y lorde hath ordeined, onely such elections ought to be in the Church: and this all men must needes graunt. Hereof I may first conclude, touching the person of the minister: that because in all places, by the Prophets, by the Apostles, by our Sauour Christ, GOD alwaye requireth, that his ministers bee of good reporte, well grounded in faith, able to teache his people: therefore if ruf-

fians, if Papistes, or men of an vnknown religion: if ignorant men, and not able to teach, bee chosen vnto this office, I dare boldly affirme it, their calling is not allowed of God. And therefore not accusing anye of ruffianrie, or poperie, I leaue that vnto the Lorde: yet I thinke it not amisse, to adde a worde or two of their popish orders, and priestes of their calling.

You knowe first this certaine principle: *No man ought to take honour, but he that is called of God, as Aarō was.* Now woulde I faine know, of all those orders which the Papistes had, what one of them was of God? either touching the worke whereto they are appointed, or else the qualities required in them, of which they bee examined? For first, touching the qualities of Gods ministers, of which the Church examineth them, wee all knowe this day, that these they are: they must bee blamelesse, watchful, sober, modest, harberours, wise, gentle, apt to teach, able to conuince the aduersarie, such as gouerne well their whole families, no drunkerdes, no quarellers, no couetous men: these be the qualities that God requireth. But the Pope howe doth he examine hys Priests? the Bishoppe or else the Archedeacon, with some other Priestes, they call the parties, and examine them: first, whether they be xxv. yeare olde: then, whether he vnderstand any latine: then, whether his father and mother were honest, or whether he be a bastarde: fourthly, they must marke & handle euerie member of his bodie, whether they bee sounde, and number his eyes, his ears, his nostrils,
his

his handes, hys fingers, his feete: and if they mistrust, he must put off his shooes, to see whether hys feete bee of woode, or no: Fifthly, whether hee haue chaste fleshe, that is, whether hee haue married two wiues, or else a widdowe: Sixtly, howe long hee hath ben in orders: and what, when, and of whom, hee hath his orders: Seuenthly, what liuing he hath to mainteine him, either by patrimonie, or by benefice. These things, by streight examination being well knowen, then the Bishop telleth them, that there be xiiii. especiall thinges, which Saint Paule to Timothie, requireth in a minister, and wisheth them to consider of them. Was there euer darke night so contrarie to a shining daye, as these bables of Antichrist, are contrarie to the ordinaunce of God?

Nowe, touching the office, wherevnto GOD appointeth the ministers of his Gospell, is it not this: to preache his worde, and minister sacramentes? other gouernours of his Church, are they not for the peoples obedience vnto his worde, and for prouision of the poore? But the Popes officers from the highest to the lowest, what similitude haue they with these? The first officer in their church is a porter, and he hath this authoritie giuen him, to ringe the bell, to vnlocke the Church and vestrie doores, to open his booke, if any man preache; and this hee is charged to do sincerely, euen as he will make his accompt to God.

The Papistical officers and officers.

Their second officer is a lesson reader: & he must reade, or sing the lessons, and hallow breade, and all

greene fruite, and studie the booke in whiche their lessons are, and all this he must do faithfully, and to the full. The thirde office they haue, is, to coniure: and the exorcist, or coniuier, he hath charge with a certaine charme to cast out diuels, to bid them that do not communicate, departe, and to power water into the chalice at communion: and this hee muste doe verie diligently. Their fourth office, is of Acolites: and they must carrie the candlestickes, light the tapers, and prepare bread and wine, when there is a communion: and of this they must haue great consideration. Their fifth order of office, is of greater accompt, and is of subdeacons: and they muste prouide water against masse, washe the palles, and corporasse clothes, giue the chalice and couer vnto the deacon: and this they must doe verie cleanly and diligently: beside, they muste vowe chastitie, serue at the altar, and haue authoritie to reade the Epistle for the quicke and the dead. The sixth order is, of deacons: and he may sometime for want of a better baptise and preach, but the especiall charge & authoritie is, to serue at the altar, and reade the gospel for the quicke and the dead: and hee must greatly bethink him, what an high degree hee hath taken. The seuenth order is, of priesthood: and it is tolde him that he must preach, baptise, blesse, & rule, but his principal and sole authoritie giuen him in consecration is, to say masse, offer sacrifice for the quicke and the dead, and to forgiue sinnes. This authoritie hath also the Bishoppe, when he will: and specially, he must beare a crosyre staffe, wear a ring, and

and rule ouer other. The pope himselfe, he may doe the like, but especially he may weare a crowne and a pall, and hath fulnesse of power to doe all thinges, for the glorie of God, and the blessed virgine, and the holy Apostles, Peter and Paule, and for the Church of Rome. These (dearely beloued) are the orders of the Popish church, not one worde feigned of mee, but euerie whit set out in their owne Pontificall, as you may plainly see it. Now iudge your selues, & I appeale to the conscience of euery man that hath an vnderstanding hart, whether such creatures haue their calling of God, or no? I might likewise alledge that fourme and manner of ordeining as contrarie to Christes institution as these former are: for, where Christes ordinance is, that his ministers should be made with prayer and fasting, and with laying on of handes: they, as men thinking basely of suche simple dealing, and a greate deale more: to making of their priestes, they must haue oyle, candels, basens, towels, amices, albes, stoales, gyrdles, maniples, myters, bookes, crosses, linnen bandes, chalices, pattens, singing cakes, wine and water, flowre, and suche other thinges, trifled and toyed with all, with so many foolishie gestures, as I am perswaded, that any wise man, this day, reading it in their owne bookes, woulde abhorre it, either as intollerable pride, or vnspeakeable foolishnesse: but wisdom is the Lordes, and he giueth it to whome he will: and let vs praise him for his goodnesse, to whome he hath giuen eyes to see. *ow*
If any will here obiecte, notwithstanding all these

abuses: yet the Priest had that whiche was principall, libertie to preach, and minister sacramentes: therefore their minister not to bee reiected.

but I answered in this: on one side was the greate goodnesse of God, that in time to come, his children might assuredly knowe, he reserved to himselfe a Church, even in the middes of al desolation, and that he called them by his worde, and confirmed by his sacramentes, even as at this day, for seeing there can bee no sinne so great, but faith in Iesu Christ scattereth it all away, it was impossible that the man of sinne shoulde so much adulterate, either the worde of God, but that it shoulde bee to the faithfull a gospel of saluation: or else the sacramentes of God, but that they shoulde be pledges of eternall life to those that did beleue.

Againe, on the other side, in that they kepte this authoritie to their Priests, to Preach and to baptise, it was the pestilent sleight and subtiltie of the diuel, the more easilie by such a colour to deceiue them: for if he had vtrly denied preaching of the Gospel, and vse of sacramentes, who would then haue beene seduced? these bee his wayes to destroy Pagans, and Infidiles: but to corrupt the Church of God, he putteth on an Angels clothing, that vnder pretence of holinesse he might deceiue. And in deede hee did deceiue: for he hath so farre prophaned the preaching of the Gospel, and the sacramentes of Christ, that we ought according to the worde of God, to separate our selues, and to saye, accursed, to all their doings: although God of hys

infinite goodnesse, who calleth thinges that are not, as though they were, euen in that ministerie gaue grace vnto his Saints.

I say therefore againe, as I saide before, that in the Popishe Church, from the crowne of the heade to the sole of the foote, not one order is of god, nor to any peece of their priesthood is honor giuen of god: wherein I appeale vnto their owne consciences, whose wisdom is without affection in the. And thus farre of this 4. verse.

Touching y two next verses, I haue before shewed the meaning of them, that by testimonie of the Prophet, the Apostle proueth that Christ also had his calling of God, euen as Christ himselfe often witnesseth, that he was sent of his father: touching this text: *Thou art my sonne, this day haue I begotten thee:* it meaneth, that openly and plainely, God made it manifest, that Christ was his onely sonne, by many signes and miracles, in which as S. Paule saith, god was made manifest in flesh: but of this I spake more vnto you in the exposition of the first verse of the first chapter. The other text here alledged, is out of the 110. Psalme: *Thou art a Priest for euer after the order of Melchisedech:* of which text we shall also haue occasion to speak more largely heareafter: this now we haue to learne, y this psalme is ment of Christ, & this sentence is his calling to y priesthood, of this y Apostle is a plain witnes, & our sauiour Christ in y 22. of Mat. teacheth y this psalme could not be ment of Dauid, bicause it is said in it, *The Lord said vnto my Lord, sit thou on my right hand, untill I make thine enemies thy footestools:* and reason teacheth it playnely:

for seeing, as is heere alledged, it is to the praise of an high priest, howe coulde it be of King Dauid, to whome the Priesthoode in no cause belonged? or how coulde it be of any Priest of the law, who had their proper calling of GOD, where this was another, after the order of Melchisedecche, who was both a King and a Priest: and therefore it is plaine to be meant of Christ who was figured in Melchisedech. The conclusion then of the Apostle in al this, is that Christ had his calling of God, as Aaron had, and a more glorious and excellent calling, therefore a greater high Priest then any before him: but the time is past. Let vs pray, &c.

*The. 24. Lecture, vppon the
7. 8. and. 9. verses.*

7 *Who in the dayes of his fleshe did offer vp prayers and supplications with strong crying and teares vnto him; that was able to saue him from death, and was also heard in that which he feared,*

8 *And though he were the Sonne, yet learned he obedience by the thinges which he suffered.*

9 *And being consecrate, was made the authour of eternal saluation vnto all them that obey him.*



He Apostle, in this Chapter, beginneth to proue our Sauour Christe to bee the onely high Priest of the newe Testament: and because the people of Israel

of Israel, had so greate affiaunce in the priesthoode of Aaron, that they' could hardly be drawn away from the reteining of it, thinking assuredly, that vnto that Priesthood, the law and testimonies of God had bene tyed for euer: and not knowing that all ceremonies of the lawe were ordeined vntill the time of reformation, in whiche Christe should appeare and chaunge that Priesthood, to become him selfe vnto vs a Priest of a better testament: therefore the Apostle first setteth foorth the properries of the Priesthoode, according vnto the lawe, and after by comparison applieth them vnto Christe, in whome they all shine in a much more excellent sorte, then before in Aaron: and therefore it can not be, neither breache nor dishonour vnto the lawe of GOD, nor the Priesthood of it, if the shadowe and the figure, whiche was Aaron, should now be taken away: and the bodie and the trueth, which is Iesu Christe, should be established for euer.

The properres which the Apostle speaketh of, necessarilie apperteining vnto euery priest, as vnto one that must be a Mediator, are these: that first he should be man as we are, as Aaron and his posteritie were. For neither Angell nor Archangell, nor principalities, nor powers, can doe this worke, to present fleshe and bloud vnto the Maiestie of GOD, when them selues are but spirites: and therefore Christe, that he might bee high Priest, tooke not an Angels nature, but was made of the seede of Abraham, like vs: that as there is but one God, so there

mighte bee but one Mediatour betweene God and man, euen the man Christe Iesus, in this respect as able to bee high Priest as Aaron him selfe, beeing as naturally and as truly cloathed with our fleshe, as Aaron was.

The seconde propertie of the prieste, is, that hee should be ordeined, not only for him selfe, to make his owne attonement, but also for other men, to accomplish whatsoeuer was between God and them: that where they were before enemies and straungers, they might by him be reconciled, & haue free accesse vnto the throne of grace, to finde mercie & succour in due time: and for this cause Christe alone is a perfect Priest, more excellent then Aaron, who was incombred with his own sinnes, to make first reconciliation for them, and therefore could not profite other. And as this was the Priestes office, to be a Mediatour for other, so the meanes he must vse and the mediation to bee wroughte in this work, was to offer vp gifts and sacrifices of sinnes: that is, to present vnto God the sacrifice of righteousness, pure and holie in his sight, in whiche hee might be pleased, & the sinnes of the people might be taken away: the which sacrifice, because it must bee so pure, that in it, they for whom it was made, must be sanctified, and so precious, that it muste bee a sufficiente purchase to redeeme man from all transgression: therefore it coulde not bee made with the bloud of Calues or goates which can not take away sinne, nor with gold nor siluer whiche cannot redeeme our soules, nor with meates and drinks

drinckes which profited not the that were exercised therein, nor in any such carnall rites, for which y^e priesthoode of Aaron was ordeined: and therefore, an other priest must make this sacrifice, whiche can not bee any other but Iesus Christ, who beeing made high priest of the good thinges to come, by a greater tabernacle, and a more precious sacrifice, euen by his owne bloud hath obtained for vs an euerlasting redemption, and therefore is nowe to be acknowledged our onely Priest: the firste Priesthoode, and the first law, beeing altogether abrogated.

One other propertie of the priesthood, is, y^e none thrust in himselfe, beeing not appointed, nor take vnto himselfe this honour, being not called vnto it. And God euer shewed himselfe a readie reuenger against all such as shoulde defile his priesthood, to take to themselues the dignitie, to which they were not appointed. But this calling also was ginen vnto Christ from God his father, as before vnto Aaron, both by worde and by othe, that no fleshe shoulde resist it, euen as it is written: *The Lorde hath sworne and will not repent, thou arte a prieste for euer, after the order of Melchisedech*: so that in this behalfe, our faith muste bee euer strong, that the calling of Christ is of the Lord, euen as the calling of Aaron was: and with so much the greater iudgement it shall bee reiected, because it was confirmed with an othe,

The last propertie in this comparison is, that the high priest of the law should haue an inward comparison

passion toward them that were ignorant, & were deceived: in which perfect knot of vnfeigned loue, his ministerie was accepted of God, and his sacrifices receiued & accounted holy: and lest he should cast from him his brotherly affection, God printed deepe in his owne bodie the infirmities of his brethren, that according to the measure of grace which he had receiued, he might in deede bee moued with his brothers harmes, as with his owne: so that he did not withdraw him selfe from the seruice of the Sanctuarie, but put on the holy garments, was anoynted with the holie oyle, bare the names of his brethren before the Lorde, presented their sacrifices, abstained from wine and strong drinke, mourned not for his frendes that were departed, taught digentlie the people, praied for their transgressions and bare the burthen of his people, as God had laid it vpon him.

But yet this propertie exceeded more in Christ, then in al the tribe of Leuie: & the bowels of al compassion were more large within him, then the utmost braunches of it in any other creature. And this the apostle noteth in this place, which now we haue in hand, in which wee may see (as in a most liuely glasse) the perfect beauty of al excellent loue. The thinges, they were not light, nor the sorrowes small, nor the sighinges few in number, nor the prayers faint, nor the anguish of spirite litle, nor the death easie, by which he hath sealed it vnto vs, y he had compassion on his people: but as the Apostle saith: *In the dayes of his fleshe:* (while he was here clothed

clothed in mortalitie, like vnto one of vs, to the ende hee might be faithful for our sakes) he did offer vp prayers & supplications, with strong crying & tears vnto him, that was able to saue him from death, and was also heard in the things which he feared, and beeing him selfe the sonne, yet hee learned obedience by the things which he suffered and beeing consecrate, was made the author of eternall saluation to them that obey him.

These wordes, my deare brethren, we haue now in hande, to seatche and examine what the spirite teacheth vs, so much y more carefully to be hearke- ned vnto of vs, how muche the more plainly it setteth forth vnto vs, the greate loue and compassion that Christ beareth towards vs. Two things especiallie here the Apostle testifieth: First, the sufferings of our sauour Christ, and then the benefite that we enioy by the same, according as his sufferings were onely for our sake. His sufferings, what theee were, and howe great sorrow oppressed him, hee sheweth by those effects which his sorrowes brought forth: that is prayers, supplications, cryings, teares, feare, and anguish of spirite, which things wayted euer vpon him, euen to the accomplishing of all his pactions, which was the death of his crosse. The fruite that wee doe reape of these afflictions which he suffered, is the saluation of our soules, and eternall life, if we will obey him.

In this description of his offeringes, though the thinges ar set forth which were common and vsuall vnto him all his life: yet it appeareth especially the Apostle meaneth the greatest conflict of sor-

rowe

rowe, which he had a little before his passion, described by the Euangelistes, in all similitude like vnto this which the Apostle here declareth. For as it is sayd, *He made prayers*, noting by the woorde that they were manie in number: so it appeareth in the Gospell, that beside other prayers, three times he repeated this one: *Father, if it be possible, let this cup passe from me:* and as it is sayde: *he made supplications, humbling him selfe lowe vnder the hand of his father:* so it is sayde in the Gospell, that then he kneeled downe, fell vpon his face, and so prayed vnto God. And as the cause of his prayers is here mentioned, *To be deliuered from death:* so the wordes of his prayer in the Gospell are like: *Father, if it be possible, let this cup passe from mee:* meaning the death of his crosse, to which hee was condemned. And as here is mentioned his greate and lowde crying: so there the Euangelist saith, he cryed with a lowde voyce: *My GOD, my God, why hast thou forsaken mee?* And like as heere is sayde, *He prayed with weeping teares:* so there is witnessed, that he was sorrowfull and grievouslie troubled, that his soul was heauie euen vnto death, and that in greate agonie, his sweate was like vnto droppes of bloude: a wofull kinde of weeping, but suche was his compassion, that wee mighte haue sure hope. And as heere is sayd, *he was deliuered from his feare:* so at that time when all his spirites were troubled, the Angell came from heauen to bringe him comfort. These similitudes, they are all so agreeable, that it is euident the Apostle respected especiallie about other, this parte of his passion, in
which

which his perfect loue and vnchaungeable affection toward vs, shined in most fulnesse of beautie, in that it was so feruent and so deeply rooted, that neither feare nor trembling, nor any anguisme of spirite coulde make him shake: nor the force of death, nor any bloudie sweates, coulde pull it out of his bowels.

In this one sentence (dearely beloued) there is more for vs to learne, then eyther eye hath seene, or eare hath heard, or fleshe in this life shall atteine vnto: it is the depth of the glorious Gospel which the Angels doe desire to beholde. But to note vnto you soine thinges, in whiche our faith may bee strenghtened, we haue to learn by y example of our sauiour Christ in this place, that in all temptations, we should approche vnto our God, and make our complaintes vnto him, who is only able and readie for to help vs. He hath not forgotten his promise y he hath made of old, *Call vpon me in the day of thy trouble, and I wil deliuer thee:* he is a place of refuge and of sure defence, a strong tower against al assaultes: the righteous man that shall hasten vnto him, he shall be surely saued: the authour & finisher of our faith, he is gone before vs, we shall be surely partakers of y same mercie. It skilleth not how great our temptations are, into which we are fallen, nor how manie in number: the Lord will deliuer vs out of all. It skilleth not how manie our sinnes are, nor how great in our eyes, that haue procured our troubles: the Lord will scatter them as the cloudes from the heauens, and they shall not turne away his louing coun-

countenance from vs. Let vs looke on this patterne Iesus Christ, that is set before vs: it woulde crush our flesh in peeces to beare with him the weight of his affliction, from which he was deliuered: and it would make our teares to be as drops of bloude, to be partakers of so great anguish of spirite, as he sustained, and yet it was not so great, but the comfort of the Angel sent from his father, was much greater: so that by prayer he obtained a moste excellent victorie, and hath brused the serpents head, and broken all his force: and why shoulde we then bee discouraged? If our sinnes be as crimson, or if they be red like scarlet, yet they are the sinnes of our owne bodies: but not ours onely, but also the sinnes of the world, they rested all vpon Christ our Sauour, & yet he prayed for deliuerance, and hath obtained: and therefore we may say with boldnesse, *forgiue vs our trespases*. If the loue of Christe were so great, to beare the sinnes of vs al, & of them euery one hath gotten forgiuenes, how shoulde not we that are laden but with our owne sinnes, lift vp our heads into greate assurance of hope, and heare with ioyfulness the worde of promise: *I wil be mercifull to their vnrighteousnesse, and I will remember their sinnes and*

Heb. 8. 12. *their iniquities no more.*

And what though our afflictions are exceeding many, that the whole heade be sicke, and the whole heart be heauie, that from the sole of our foote vnto our heades, there be nothing whole in our bodies, but all wounds and swellings, and sores full of corruption? yet al this is nothing vnto his passions, by
whose

whose stripes we are healed. And these troubles are nothing vnto his mightie cryinges, who was compassed about for our sakes with feares & horrors, till his sweate was as drops of bloud, and his bones brused in his fleshe. Then let the whips and scourges of our chastisement be grieuous, & let vs yet be beaten (if the will of God so bee) with scorpions. Christ, in great compassion, suffering with our infirmities, hath borne yet a more heauie weight of iniquities, and hath beene deliuered. So that if we obey, we are partakers of his mercies, and we haue full perswasion, *that neither death nor life, nor Angels,* Rom. 8. 38
nor principalities, nor powers, nor things present, nor things 39.
to come, nor height, nor depth, nor any other creature, shall
be able to separate vs from the loue of God which is in Christ
Iesus our Lord. Yea, and greater boldnes then this if it be possible to dwell within vs, y^e Apostle here hath offered it in Christ Iesu.

If all the sinns were vpon him, and all sorrowes in his fleshe, and yet from them all G O D hath heard his prayers: why shoulde we not be sure that our sinnes and sorrowes shall be done away? why shoulde we not be sure that God him selfe hath appointed vnto all that mourne in Sion (as the Prophet saith) *to giue vnto them beautie for ashes, the oyle of ioy for mourning, the garment of gladnesse, for the spirit of heauinesse* Esa. 61. 3.

Let vs therefore be bold (dearely beloued) for he Esa. 53. 5.
was wounded for our transgressions, & broken for our iniquities, the chastisement of our peace was vpon him: these
prayers are ours, these supplications for vs, available!

finnes then we are able to commit: *this is our victorie*
 1. Ioh. 5. 4. *that shall ouercome the world, euen our faith:* in all miseries, and multitudes of woe, wee are not sunken so deep in sorrow, as he that for our sake made praiers and suplications, with strong cryings & with tears, and was deliuered from his feare.

The second point that we haue here to learne in this example of our sauiour Christ, is, to knowe vnto whome we shoulde make our prayers in the day of trouble, which the Apostle testifieth in these wordes: that Christe made his prayers vnto him that was able to deliuer him from death: a rule to be kept of vs in all maner of our petitions, and suplications whatsoeuer, to make the knowen vnto him that can graunt our request, that is, vnto God: this rule was kept of the Church of God, from the beginning.

When men were once turned from their idols,
 Gen. 4. 26 then in all their prayers, they began to cal vpon the name of the Lorde: and God himselfe at no time, doeth more sharply reprove his people, then when they would aske of those that had no power to helpe them. This lesson, that poore Leper so defiled in flesh, had yet humbly learned, & with a pure hart he praied accordingly: *Lord if thou wilt, thou canst*

Mar. 14. *make me whole:* vppon this foundation, our sauiour Christ hath built vp the prayers of the true Disciples, adding it as a speciall clause vnto the prayer that he taught them: *For thine is the kingdom, the power, and glorie for euer and euer. Amen:* then let vs learne it
 Mat. 6. 10. so many as wil pray in spirite, to make our prayers

vnto

vnto him alone, who is able to saue vs. It is the sacrifice of the new Testament, that he hath appointed vs, that we shoulde offer vp vnto him (and not vnto other) the fruite of our lips, whiche may confesse his name: and because this doctrine hath bene troden down vnder feet, and defiled by the man of sinne with al spirituall vncleannesse, I beseeche you adde vnto this one reason or two more, that you may aunswere y aduersarie, and be able to stand in the day of euill.

When our Sauour Christ was purposed to teach his disciples a true fourme of praier, and a perfect pattern vnto which they must frame their petitiōs, (or it is vnpossible thei shuld be accepted) he teacheth them, that their beginning must be from hēce: *Our Father which art in heauen.* What blessing so euer we woulde haue, or from what plague so euer wee would be deliuered, he alone must be the person of whome we craue, to whome this name and calling doeth belong: *Our father which art in heauen.* If this name be none of his, he is no patrō to be called vpon: or if we will needes cal vpon him, we giue him this nāe, whether it be his or no. Christ is our good warrant, who hath made this the beginning of all Christian praiers, *Our father which art in heauē.* Therefore the Idolaters of all ages, that haue made them selues Saincts, to pray vnto, according to the number of their praiers, so they haue multiplied their Idols: and the children of God to whome they haue sacrificed, they shall witnesse against them in y day of Christe. And you my deare brethren, against all

your enemies defende thus the holinesse of your prayer, that you knowe no other way of speaking, then as you are taught, *Our father*. Adde yet vnto this one reason more, whiche you learne of Saint Paule, and I doubt not, but you shall bee well established in this present truth.

Rom. 7. 18 We knowe all, and do confesse, that wee are able to doe no good thing of our selues, but all our sufficiencie is of God, we are not able so much as to thinke a good thought: Yea, the verie wisdom of the fleshe is enimitie vnto all righteousness, so true it is that the prophete saith: *Every man is a beast in his owne understanding*. And howe much lesse then are we able to offer vp vnto GOD, that most precious sacrifice of prayer & thanksgiving, to make it acceptable in his sight, if we consult with our owne flesh & bloud and after the will of man, so make our prayers vnto God? We must needes acknowledge our owne infirmities, and confesse with S. Paule, that we know not what to pray as we ought, but it is the spirite of God that maketh request for the saintes according to the will of God: and in this holy spirite alone we must pray, if we looke for the mercie of our Lorde Iesus Christe, to eternall life. The spirite that beareth rule in our harte, hee muste teach vs all things, or else can wee doe nothing that God alloweth. Nowe the voyce of this spirite that alwayes soundeth within vs, it speaketh not thus, either *Santa Maria*, or *Santa dei genitrix*, neither S. Paule pray for vs, nor saint Peter pray for vs.

These are the spicings of the drinking cuppes of Rome,

of Rome, the sounds of wordes which the spirites of errours haue blowen, But the holy spirit of God that teacheth vs howe to pray, it crieth thus in our hartes. *Abba, Pater. Our father which art in heauen.* As Christ himselfe hath been our scholemaister of no other prayer, so the spirit that he hath giuen vs, it knoweth no other sound, but *Abba, father:* these are the beginnings of our prayers. If we speak not vnto him, to whom do we bowe our knees? If we wil make the spirite subiecte to any other, let vs take heed that we greeue not the holy spirit of God, by which we be sealed against the day of redemption.

Thus much I haue added to the example of our sauour Christ, who made his prayers to his father, who alone coulde deliuer him, that wee might the more assuredly be bolde to abide in his steppes.

It followeth in the text. *With great crying and with teares.* Here we haue to note, in what measure our Sauour Christ was afflicted, euen so farre that hee cried out in this bitterness of his soule.

This the Euangelistes doe expresse in mo wordes, testifying of him, φοβέσθαι, ἐκθαμβέσθαι, ἀδυνατεῖν, περίλυπον εἶναι, that he was greatly affrayed, altogether astonished, euen fainting for great anguisthe of mind, and full of pensiue sorrowes. For his father had broken him, with one breaking vpon an other: so hee kindled his wrath against him, and accounted him as one of his enemies: The heauie hand of God was so greeuous vpon him, that it brused his verie bones, and rent his reines a sunder, hee could find no health in his flesh, but was woun-

ded to death as without recouerie.

The Euangelist himselfe beareth witnesse of this miserie, adding vnto the lowde crying, this sound of wordes: *My God my God, why hast thou forsaken me?*

This sorrowe bycause it was not asswaged with wordes, hee cryed out alowde, and by cause in silence he coulde finde no ease, his face was wrinkled with weeping, and the shadowe of death was vpon his eyes. For what greefe could be like vnto this? Or what condénation could be so heauie? When there was no wickednesse in his handes, and when his prayer was pure: when he was The brightnesse of glorie, and the sonne of righteousness, that shined in the worlde: yet as it were to see his dayes at an ende, and his enterprises knowen, his carefull thoughtes, to bee so deepe grauen in his brest, that they chaunged euen the daye into night vnto him, and all light that approached vnto darknes: this was a sorrowe aboue all sorrowes.

When his excellencie was such aboue all creatures, that the world was not worthie to giue him breath, yet to be made a worme, and not a man, a shame of men, and the contempt of the people, at that sawe him to haue him in derision, and to shutt vp his life in shame and reproches, so vnworthie a rewarde of so precious a seruant: howe coulde it but shake all his bones out of ioynt, and make his hearte to melt in the middest of his bowels: howe coulde his strength not be dried vp like a potshard, and his tongue not cleaue vnto the iawes of his mouth?

mouth? Who hath beene euer so full of wo, and who hath beene brought so lowe into the duste of death? His vertues were vnspeakable, and righteous aboue all measure: yet was hee accounted amongest the wicked. His temperancie in perfecte beautie, and his appetites bridled with all holie moderation: yet they saide of him, beholde a glutton, & a drinker of wine. His behauiour honest without all reproofe, and his conuersation vnspotted: yet they slandered him as a friend of Publicans & sinners, and reported him as a companion of theeues. He loued the lawe of his father, with such fulnes of desire, that he would not suffer one iote, nor one tittle vnaccomplished: and yet they accused him as an enimie vnto Moses, a breaker of the lawe, a subuerter of the Temple, & a teacher of new doctrines, such as were not of God. He harkened vnto his father in all humilitie, and loued him with all hys hart, and with all his soule, so that he was obedient vnto him, vnto death, yea euen y death of y crosse: yet they said of him presumptuously, y he blasphemed & robbed god of his honor. He was an enimie of Sathan euen to death, & by death ouercame him y brought death into the world, he hated him with so perfect hatred, & held stedfast y enimitie y was betweene the, vntil he had spoiled his principalities, and powers, and triumphed ouer them in an euerlasting victorie: yet horribly they reproched him by the name of Belzebub, said he had a diuell, & by the power of sathā he wrought al his miracles. O y dept of al abominations, & the bottomles pit of all vn-

Luk. 2. 35,

cleanness: who coulde once haue thought so, loth for
a sinke to haue bepe couered in the heart of man? O
God righteous in iudgement, and true in worde, is
this it that the Prophet hath tolde before, that the
thoughtes of many heartes shoudle be made open?
then create (we beseech thee) new harts within vs,
and take not thy holy spirite for euer from vs.

2. Pct. 2. 7.

And you (dearely beloued) if these were the cau-
ses that Christ had to complaine, then thinke not y
his cryings were aboue his sorrowe: to see so neere
vnto his harte, euen in his owne person, innocencie
blamed, vertue defaced, righteousness troden down,
holinesse prophaned, loue despised, glory contened,
honour reuiled, all godlines ashamed, faith oppug-
ned, and life wounded to death: how could hee yet
absteine from strong crying and teares, when the
malice of Sathan had gotten so great a conquest? If
iust Lot dwelt among the Sodomites, and seeing
and hearing such a wicked people, vexed from day
to day his righteous soule with their vngodlie dee-
des: what shall wee thinke of Christ, liuing in such
a generation? But (O my brethten, beloued of the
Lorde) open the eyes of your faith, and you shall
se these things, they wer but y beginning of sorow.
What, shall we thinke was his greefe of mind for
the Iewes his brethren, that were thus powred out
vnto wickednesse: how did his great loue boyle in
forowes of hearte to see their destruction? If Mo-
ses, when he behelde the anger of God against his
people in great compassion of their miseries, prayed
earnestly vnto the lord: *Forgine thē, O God, or raze mee*

Exo. 32. 35.

out of the book that thou hast writtē. If Ieremie in foreseeing y^e captiuitie of Ierusalem, had so great griefe, that he cried out: *O that my head were full of waters, & mine eyes a founteine of teares, that I might weepe day & night for the slaine of the daughter of my people.* If Esay in like aboundance of loue bewailed his brethren that would needes perishe, with these wordes of complaint: *Turne away from me, I wil weepe bitterly, labor not to comfort me, because my people perish.* If Paule, y^e most excellent Apostle, hauing receiued but his portion of the great loue of Christe, called God to witnesse that he spake the trueth, howe he had great heaviness, & continual sorrow of hart for his brethren, and that for their sakes, him selfe wished to be *separate from Iesu Christ*, what manner of teares shall we thinke were those which Christe him selfe poured out, when he wept ouer Ierusalem? what sorow of minde, whiche then interrupted his speeches, and made them vnperfect? howe deepe was that angrie griefe printed in his bowels, when he behelde the blindness of the people, and was sorowfull for them? what manner of affection was it, that in the midst of so great reproches and mockes, could neuer be chāged, but prayed stil: *Father, forgive them, they knowe not what they doe.*

If it be grieuous vnto vs to lose the thing that is moſte deare vnto vs in this earthly Tabernacle: howe much more did this sorrowe pearce euen through the bowels of our Sauour Christe, to see man taken from him vnto destruction, for whose sake he would so willingly sacrifice vp his life? this

is an other spectacle in which we may beholde his greate dolour and anguish, to knowe the paines hee endured, and the causes of his mightie crynges.

But this also (dearely beloued) though it were exceeding, yet it was not all, no it was but a tast of griefe in comparison of the rest. Behold, if you can, his person here, and see the residue, and so you shall knowe the loue of God. His griefe was exceeding to see all vertue and godlinesse so troaden vnder feete: and it was yet more infinite to beholde Satan to preuaile against man, to his euerlasting condemnation. No creature could euer beare such a perfect image of a man of sorrowe. But the height and depth of all miseries was yet behind: the sinne that he hated, he must take it vpon his owne bodie, and beare the wrath of his father that was powred out against it. This is the fulnesse of al paine that compassed him round about, which no tounge is able to vtter, and no heart can conceiue. This anger of his father, it burned in him, euen vnto the bottome of hell, of the whiche anger, the prophet speaketh: *who can stand before his wrath? or who can abide the fiercenes of his wrath, His wrathe is powred out like fire: and the rocks are broken before him.*

Nahu. 1. 6.

When the Prophet was not able to conceiue the weight of his anger, and his voice cleaued vnto his mouth when he went about to vtter it, the hardest of all creatures he tooke for example, that the harde rocke did cleaue asunder at the sounde of his wordes. And as it is sayde in an other place, suche a
voice

voice, as maketh the *forlorne wildernesse to tremble*. A voice so ful of terrour in the eares and hearts of the wicked, that the sun shalbe darkened at the sounde of it, and the Moone shall not giue her light, the Starres of heauen shall fall away, and the powers of heauen shall be shaken. No creature at all shall yelde his seruice vnto them, the elementes of the worlde shall seeme to melt away. Psal. 129. 3.

(*bar*) This state of miserie Christe entred into, and sunke downe deepe in this confusion, and who can expresse his sorrow? Being full of goodnesse he had the reward of euil: ful of obedience, he was punished as wicked: ful of faith, yet had y^e reward of a sinner: inheritour of all things, and Lord of all, yet nothing at al to doe him duetie: the King of kings, and Lord of Lordes, yet made an outcast and abiect of the people: the ruler of all, and God of glorie, yet compassed with shame and great confusion: the authour of life, yet wrapped in the chaynes of eternal death: the onely begotten of his father, and his best beloued, yet cast off as a straunger, and chastised as an enimie: the brightnesse of glorie, and the beautie of the highest heauens, yet crucified in dishonour, and throwne downe into hell. O picture of perfect wretchednesse, and image of miserie, howe iust cause founde hee to crie out alowde, *My God, my God, why hast thou forsaken me?* His whole bodie and nature like vnto vs, altogether broken with the reward of sinne: his soule poured out into all calamitie: the wrath of his father, and condemnation resting vpon him. Howe truly may

Psal. 119 3.

wee here say, and confesse the article of our faith,
He descended into hell? Howe lively do we see it per-
 fourmed, that the Prophet speaketh of? *The snares of*
death compassed me, and the paines of hell tooke hold vpon
me: I found trouble and sorrowe. This was the cōpassi-
 on that he had towards vs, by whiche he suffered
 with our infirmities, more then Aaron, or all the
 priestes of the lawe could possibly haue done for
 vs. If we could possibly consider (dearly beloued)
 as we should, we would gladly imbrace him as the
 high priest for euer of y new testament: & when we
 shall bee made of one fashion with him, throughe
 some measure of his afflictiō, to feele the weight of
 our sinnes, then we shal confesse what cause he had
 of complaning, and howe dearly he hath bought
 the honour of the high Priest and Mediatour. The
 Lord lighten the eyes of our mind, that with open
 countenance we may behold him, who for our sakes
 endured suche a death of the crosse: we should not
 then neede many exhortations, the remembrāce of
 the latter end woulde keepe vs safe from sinne. But
 let vs now see what the apostle further teacheth vs,
 and while our sauiour Christe is in these great ex-
 tremities, what fruite of wel doing he hath learned
 by it.

It followeth. *And though he were the Sonne, yet learn-*
ed he obedience by the thinges he suffered. Lo (dearly be-
 loued, this was no litle profite of al his troubles: he
 learned thereby, howe and what it was to obey his
 father, that when these thinges rested al vpon him,
 yet he could say in meekenesse of spirite, *Not my wil*
my

my father, but thy will be done, He might haue greate boldnesse that his obediēce was perfect. The shame of the world, the afflictions of the flesh, the vexations of the minde, the paines of Hell, when these could make him utter no other wordes, but, *Father as thou wilt, so let it be done*: what hope, what faith did he surely build on, y his obediēce was precious in y sight of his father: this example is our instruction. We know then best how we loue the Lord, when we feele by experience what we will suffer for his sake. It is an easie thing to be valiant before y combate, or to dreame of a good courage before y heart be tried: but in deede to be vnshaken in the midst of the tempest, and to stand vpright when the ground vnder thee doth tremble: this is to know assuredly, thou art strong in deed, and to say with boldnesse, thou shalt neuer be moued: this our sauour Christ might thoroughly glory of. The heauen, earth, & elementes, they were all his enemies: his Father in whome he trusted, shewed him an angrie countenance: he that fainted not, but cryed still, *Thy wil be done, O Father*, he may be bold of his obediēce: ther is no creature can make him falsifie his faith. If this be the fruite of our afflictions, the Apostle speaketh not without great occasion: *Account it for exceeding ioy, when ye fall into sundrie troubles*. For what can be more ioyful vnto the soul that is oppressed, then to giue this in experience, that neither heighe nor depth shal remoue him from the Lorde. The glorie of Abraham was exceeding great, when he had sealed it with practise, that he would forsake his coun-

1. Pe. 4 3-

Gen. 21. 8

trie & his kindred, and his fathers house, at the commandement of God, to go whither he would shew him: then he knewe by good prooffe, he was made worthie of Christe, when he could forsake father, mother, house, lande, and all thingee, to come vnto him.

The patience of Iob, was not throughlye knowen, till all his goods were spoiled, and he left exceeding bare, in that case when he spake so boldly: *Naked came I out of my mothers wombe, and naked shall I returne againe: the Lord hath giuen, the Lord hath taken away, as the Lord will, so is it done, the name of the Lord be praised for ever.*

Nowe might Iob be sure of the strong patience which should bring foorth hope, that neuer shoulde be confounded. Our brethren before vs, whiche so constantly haue holden y profession of their faith, that y flames of fire could not make it wauer, they had a good witnesse, that their election was sure, when they might speake by experience, that nether life, nor death, could remoue them from the loue of God.

Thus the good ground is knowne what it is, when the heate can not scorche it, nor bryers and thrones turne the good corne into weedes: but through all stormes, it will giue nourishment to the seede, till it giue great increase to Gods honour & glorie. The best of vs all, let vs thanke God for this profitable experience, for before it come vnto vs, wee knowe not howe greate the rebellion of the fleshe will be.

The

The Apostles of Christ, they bragged not a little, that they would neuer forsake their maister Christ: he alone had the wordes of eternal life, and they would not chaunge him for another: they beleued him, they knew him to be Christ the sonne of the liuing God: and there was no other sauour. But when they sawe the swordes and staues, the rulers offeended, the people in an vprore, & the crosse at hande, their courage fell downe, they forsooke him al, and fled away. Peter was not a little stoute, as himselfe was perswaded, he would neuer forsake Christe, though he should dye for his name: & for prooffe of his courage, he drewe his sword, & stroke so venturously, that he had almoste slaine one: he seemed to be at a point, and fully resolved, that hee would not leaue his maister, till the sword should diuide them: but alas, this boldnesse was but a blast of woordes. When there was no remedie, but Christ must be had to Caiphas, Peter begā to faint and to drawe behinde. When the peril was more increased, and they began to crye, *Crucifige*, Peter was more afraid, and beganne to sweare, hee knew him not, so greate infirmitie is in mortall flesh: experience is the greatest warrant, to knowe what it can beare. It is our bounden duetie, and the Lorde requireth it, that wee shoulde determine with our selues in all thinges, to approue our selues the witnesses of his Gospell in patience, in afflictions, in necessities, in stripes, in tumultes, in labours, in watchings, in fastinges, in honour, in dishonour, in good report, in shame, in life, in death and our comfort

comfort is greate, when we bee perswaded of these things, that we woulde contemne them. But how violently the fleshe will fight against vs, we can not well declate, till we haue made the triall.

¶ We therefore (dearly beloued) whome it hath pleased God to keepe in heauinesse through many temptations, wee haue here a salue against the woundes of sorrowe. Our afflictions do teache vs, howe farre we can obey the Lord. If in all grieve of body, I can say with patiēce: I haue held my peace, O Lord, because thou hast done it: then I knowe y^e in all sorrowes of fleshe, I haue glorified God, and my hart reioyceth. If my minde be full of anguise and sorrowe, so that all hope be faint within mee: if I can say yet vnto my soule, I will waite patiently for the Lordes leasure, then I knowe assuredly, God hath made mee obedient, and he will heare my prayer: so that this experience hath bred in mee the hope that shall neuer bee confounded: I may speake the wordes whiche the Heauens shall seale vnto, with euerlasting truth, nether fire, nor sword, nor principalities, nor power, shall remoue mee from the loue wherewith God hath loued mee: a sure token of this saluation I haue found in mine afflictions: when I trauelled in sorrow, both of the body and mind, I found the grace to say: O Lorde doe thy will: this is no small cause why we should reioyce, when God doth make vs worthis to feele the triall of our faith. So dearly beloued, faint not in your mourninges, but endure patiently: you knowe not the happinesse of that which seemeth
your

your miserie: let this bee the firste cause why wee
 shoulde be glad of temptations. And to the ende we
 may helpe our common infirmitie, let vs learne
 yet more, why it is good for vs to be brought low:
 A most natable comoditie the Apostle rehearseth,
 where he writeth to the Romanis: *Those whom God* Rom. 8.39
hath foreknowen, he hath also predestinate, to be made like
unto the image of his sonne: Loe (my deare brethren)
 these are the healthful counsels of the Lord toward
 vs, that we shoulde bee made like vnto his sonne
 Christ in many afflictions, that at the last, we might
 be also like him in eternall glorie. These are the ri-
 ches of Gods vnsearcheable wisedome. Death once
 reigned through sinne, and he hath found a way to
 rise from it again into greater glorie. This victorie,
 bicause it was too great for saint or angel to obtaine,
 he hath appointed it to bee the worke of his onely
 begotten sonne, who made it perfect in a most ex-
 cellent conquest: he hath taken vpon him our na-
 ture to make it strong, and in his owne person hee
 hath filled it with the fulnesse of miseries, with
 all sorrowes of flesh, with all anguish of mind, with
 persecution, with death, with sinne, with hell, with
 condemnation: and from all these, by the mightie
 power of his godhead he is risen again in our flesh,
 ascended vp into glorie, and sitteth on the right
 hand of maiestie and of power, being a mightie Sa-
 uour vnto enerie one that shall followe him. So
 that this is our glorie in all afflictions, y we are fashi-
 oned by them into the similitude of Christe, and
 we are made like vnto him. So it pleased God, whē
 Ec. hee

he woulde bring many children into glorie, to consecrate the Prince of their saluation through afflictions, and to make both him that sanctifieth, and those that are sanctified, all one: that they that suffer with him, shoulde also reigne with him: and they that die with him, shoulde also liue with him:

So wee, when we feele many troubles to rest vpon vs, we may say, nowe we are like vnto Christ, especially, when we feele that greatest trouble, fullest of bitter sorowe, that is, the minde oppressed: it maketh vs specially like vnto him, that wee may saye with Paule: *now wee supplie in our fleshe the remnant of the afflictions of Christ.* Let me looke vnto the whole course of my life, & whatsoener pleaseth mee best, health, honour, riches, fauour, authoritie, friendship, wife, childre, in all these things I cannot yet behold the liuely image of Christ. Affliction & trouble, a mind broken with remembrance of sinne, a troubled spirit, these are the beginnings of great reioycings; with the horrors of death, and a conscience burdened with the wrath of God: Here light shineth out of darkenesse, and hope out of dispaire.

As I thinke my selfe furthest from the Lorde, so in deede, I am nearest vnto him: and when I think my selfe fullest of confusio, then y image of Christ is most liuely within mee. The Lord may hide his face for a while, for a moment in his anger, as he did from Christ, but he must needs returne vnto mee with euerlasting mercies: for the image of his sonne is cleare within mee. A blessed sorrow and woe full of happinesse, that fashioned these dayes of my vanity

nitie into y^e similitude of the age of Christ, that with him at last I might reigne for euer. A precious countenance is this, in the sight of God, that seemeth without beautie in the eyes of man: and an ynspokeable treasure of ioye and gladnesse, ingrauen in these vesselles that are but earth and ashes. *or word*
 When Christ is the paterne, whose similitude wee doe beare, who canne bee discouraged vnder the Crosse? Wee are afflicted on euerie side, but not in suche a strait that wee are shutte from hope: we are in pouertie, but not ouercome of pouertie: we are persecuted, but not forsaken: wee are cast downe, but we perish not. We are troubled in all things, fightings without, and terrors within. *2. Cor. 4. 8*
 but God that comforteth the abiects, he will comforte vs. Vnto this he hath predestinate vs, that we shoulde be like vnto his sonne in all afflictions, & so bee glorified with him in the day of honour. *o. I*
 Thus farre we haue heard two speciall causes why we ought to reioyce in all temptations: the one, that so we learne true obedience, the other, that by the we bee made like vnto Christ. Adde yet vnto these one thirde cause out of the scripture, which: when you shall haue learned, be bolde (dearely beloved) in all the fire of the enemies. *1.* For beholde in the trueth of Iesus Christ I dare be your warrant, the greater your afflictions are, the liker you are vnto Christ: yea if it shoulde happen you to fall downe into hell, Christ hath descended also: you shoulde then bee most like him in his agonies and bloudye sweates. *o. I*
Ec. ii. The

The third cause at this time which I will touch, is this: God sendeth vs sundrie chastisements, & especially that which is most greuous of all other, the anguish of spirite, and affliction of the soule: for this purpose that we should be warned in time, how to turne vnto him, & bee free from the plague when it commeth. For the iudgements of God that are dayly preached vnto vs, they pearce deepe into the heartes of the true beleeuers, and the word that they heare, it worketh mightilie in them, more sharpe in their eares then a two edged sworde, it entreteth thorowe them, euen to the diuiding a sunder of the soule, and of the spirit, and of the ioyntes, and of the marrow, and examineth all the thoughts and the intentes of the harte, so that it is vnpossible that any parte of them shoulde be hid, but they are all open vnto iudgement, & heare the voyce of the Lorde. Then their sinne is reuiued in the midst of their bowels: their consciēce hath no rest, they feelee death working in their harts, & hel is before them: they see sinne on their right hande, and Sathan on their lefte, shame vnder their feete, and an angrie Iudge aboue them, y world ful of destruction without, and a worme gnawing the heart with in. The poore sinner knoweth not what to doe, to hide himselfe it is impossible, and to appeare it is intollerable: then he breaketh out into lowde cryinges: *O wretched man that I am, who shal deliuer me from the bondage of this death: he giueth no rest vnto his eyes, nor sleepe vnto his eyelides, vtill he find him that is able to saue him from this wrath: in his bedde by night*

night he seeketh him whome his soule loueth : in the streetes and open places he inquireth after him, and after many dayes in whiche hee can not finde him, Christ sheweth himselfe at the last, a perpetual deliuerer, a victorious Lion of the tribe of Iuda, in whome hee hath strong saluation : when hee hath mourned, bycause of the plague that was before him, Christ will approach neere, and wipe away the teares from his eyes. This the prophet Abacuch setteth forth in his own person: *when I heard* (saith he) *the word of God, my bellie trembled, my lippes shooke at the voyce, rottennes entred into my bones, and I trembled in my selfe, that I might haue rest in the day of trouble.* Euen so (dearely beloued) it is with vs all. The plagues of God bicause they are pronounced against iniquitie, it maketh the childe of God to feare and tremble, that so foreseeing the harme, he might prepare him helpe, and by cause of the destroyer, seeke without wearines vnto saluation: though hee hide himselfe at the first, the wounded spirite and troubled harte must needes finde him out. A greate cause of vn- speakeable gladnesse, though we seeme swallowed vp of pensue sorrowe. We are full of greefe, but we are chastised of the Lorde, because we shoulde not be condēned with y world: we die with christ, but bycause we should liue with him: wee lament and weepe, but bycause that Christ might wipe away all the teares from our eyes: we are deliuered vnto death for Iesus sake, but bycause the life of Iesus shoulde be made manifest in our flesh: we beare about in our bodies the mortification of the Lorde

Abac. 3. 16

Iesus, but bicause the life of Iesus might be manifest also in our bodies: we haue anguise of spirite and vexation of minde, such as hath not ben from the beginning, but for this cause, that when sodeine destruction shall come vpon the carelesse world, we might lift vp our heades, and behold our redemption at hand.

Let vs then be bolde, and in pacience possesse our soules, for these causes wee are now afflicted, that wee might receiue mercie, and finde grace to helpe in the time of neede: and for this cause wee tremble and are afraide, that after many praiers and supplications, we might be deliuered from the thinges which wee haue feared.

It followeth in the Apostle *And being consecrate, he was made the Authour of saluation to all them that obey him.* In these wordes we are taught, what fruit & comoditie we haue through these bitter sufferings of our Sauour Christ, & also by what meanes we are made partakers of it, the fruite is eternall saluation, the meanes to goe vnto it is obedience: in y first we learne, that all promise and hope of life is in Christ alone, he hath alone the wordes of life, hee is alone the bread of life, the water of life, the author of life, the word of life, the tree of life, y only life: hee that beleeueth in him, hee hath euermore life, and he that dwelleth not in him, shall see no life, but the wrath of God abideth on him. Take holde of Christ, and take holde of life: reach forth thine hand to anie other thing, and thou reachest vnto vanitie which can not helpe. Looke not for life

life, but where it dwelleth, in the flesh of Christ alone there it resteth. Death hath reigned in all the worlde beside, and led euerie creature into bondage. If thou looke vnto the heauens, there is but vexation and anguise: if thou looke vnto y^e earth, there is but darkenesse and sorrow: if thou call vnto Abraham, he knoweth thee not: if thou crie vppon Angels, they can not helpe thee: if thou looke vnto thy workes, they are all vncleane: if thou trust in thy prayers, the Lord hath no pleasure in them: cal for the helpe of all creatures, they are subiect to vanitie: there is no life but in Christ alone. The Elders, the Angels, the beastes, and all creatures, they giue this honor vnto Christ: saluation is of him that sitteth vppon the throne, and of the Lambe: and altogether they crie, *Amen*. And if all the creatures which yet are excellent good, are not of power to giue any peece of this life: then what shal we think of those people enemies to God, and murderers of his sainctes, which so long haue made vs beleue, that they haue life in themselves? that they can forgive vs our sinnes for years, etien as they will, manie or fewe: that they can make sacrifices propitiatorie for vs, y^e they can purge vs by Purgatorie fire, that their Pilgrimages, their pardons, their vowes, their holie orders, and such other spirituall drunkenness of their sicke brains, that these be auailable to purchase life? If they will not bee reclaimed, let vs rest in the counsels of our God, and say with Iohn *He that hurteth, let him hurt stil, and he that is filthie, let him be filthie still.* It is inoughe for vs, y^e Christ is our
Ec. iiii. life

life, that our life is hid with Christ in God: when Christ which is our life shall appeare, then shall we also appeare with him in glorie, Nowe while wee are in the dayes of our pilgrimage, the way that we must walke vnto the life of Christ, is to be obedient vnto his will. Whatsoever be the way that he wil shewe vs, and bid vs walke in it: let vs neither decline to the right hande, nor to the lefte, but goe forward in the same. We are not to looke into the worlde, howe our fathers before vs haue walked.

Our iniquities, & the iniquities of our fathers shall be bounde together, if we bee partakers of their euill doeings. If we goe after Baalims, whiche our fathers haue taught vs, we shal be fed with y wormwood which our fathers haue eaten. The gouernement of the church, is vpon the shoulders of Christ: he giueth vs the lawe by which we liue, hee ruleth alone in the house of Iacob, his voyce must be followed. We may not now euerie one say, we haue a vision, we haue a dreame: God had spoken by his sonne and charged all to heare him. Wee may not boast our selues of Saint or Angel, to hearken to new doctrines which we haue not learned: for god hath not put in subiection vnto Angels, these dayes of the Gospell, in which we are, but vnto Christe, who is made the head of his people, and all thinges are in subiection vnder his feete: so that this is the way we haue to walke. Christ is our Lorde, let vs receiue his lawes: he is our maister, let vs follow his rules: he is our Apostle, let vs heare his Gospell, let vs obey in all thinges, and we shall bee established.

This

This is the glorie that God hath giuen vnto his sonne: he is our lawegiuer, wee haue no other. If we will leaue the stubbernesse of our owne harts, and obey him, as life is in him, so wee shall surely liue: for the Lorde hath not as greate pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed. It is an euerlasting trueth, *That to obey, is better then sacrifice: and to hearken, is better then the fat of Rams:* for to disobey, is as the sinne of withcraft: and to chaunge the lawe that is set before vs, this is wickednesse & idolatrie. Let vs not be wise in our owne conceites, to frame God a religion, suche as wee will. This is to drawe iniquitie with cordes of vanitie, and to pull sinne after vs, as with cartropes. A iust recompence of suche weary labours, when God shal say vnto vs, *who hath required these thinges at your hande.* Let vs then followe so as wee be called, and bringe into captiuitie every thought of man, to the obedience of Christe. And the Lorde our God for his Christs sake, giue vnto vs, heartes ful of humilitie, that we may think him wisest, & rest in his decrees: that we be neuer spoiled through vaine philosophie, and the traditions of men, but hearken vnto him, who is onely wise, that at the last we may liue with him, who hath alone immortalitie, and shal fil vs with his glorie for euermore.

Which times, the Lorde God bring especially vpon vs, and finishe the dayes of sinne, for his mercies sake, that we may enter into the heauens, whither Christe is gone before vs, and reigne with him

for euer, who is our only Saniour: to whome with the Father and the holy Ghoste, three persones and one God, be all honour and glorie, worlde without ende. Amen.

The. 25. Lecture, vppon the

10. verse, and so forth the residue of the Chapter.

10 And is called of God an high priest after the order of Melchisedech.

11 Of whome we haue many things to say, which are hard to be vttered, because ye are dul of hearing.

12 For, when as concerning the time, ye ought to bee teachers, yet haue ye need again, that we teach you what are the first principles of the worde of God: and are become such as haue neede of milke, and not of strong meate.

13 For Enery one that vseth milke, is inexpert in the word of righteonsnesse, for he is a childe.

14 But strong meate belongeth to them that are of age, which through long custome haue their wits exercised, so discerne good and euill.



WE haue heard before, what comparison the Apostle hath made between Christ and Aaron: and how the excellencie of Christ is incomparablie aboue him in all workes of the priesthood, & our benefite by him vnspeakable greater, as of whom alone is all saluation. The conclusion of the same
dispu-

disputation, is added nowe in the tenth verse : *And he is called of god, an high priest after the order of Melchisedech*: which words doe conclude in short summe, al y hath been spokē. First, thatchrist is our priest, & hath therefore y name of y high priest giuen him.

Secondly, what kinde of priesthod he hath: not Aarons, for, for it Aaron him selfe was sufficient, & appointed of God: but another spiritual priesthod, after the order of Melchisedech. Thidly, that vnto this priesthood he was called of God: to this sense and meaning, the wordes are plainly set downe in this tenth verse, as you haue heard, of all which we haue spoken alreadie. Nowe, because this priesthod of Christe, after the order of Melchisedech, was not wel vnderstood, what kinde of priesthod it should be, of what vertue and grace: therefore the Apostle meaneth more at large to speake of this, that they might vnderstand it, as his maner is often to make exhortation to stirre vp their dull spirites, lest they should heare in vaine: so here in the eleuenth verse and after following, he maketh a long digression vnto the beginning of the vii. chapter, both to perswade them to holde a good vnderstandinge of all that hath been spoken, and to prepare them more diligently to other things, that should bee taught; that so they might all glorifie God, in good wisdom, and knowledge of the mysterie of his will. And this exhortation he beginneth thus: *Of whome we haue many things to say, which are hard to be declared because you be dul of hearing.* Here, first the apostle, the more to stirre them vp diligently to learn this mysterie

sterie of Melchisedech, how he was a figure of our Sauiour Christ, and the priesthood of Christe was represented in him: he saith, first, that the matter is harde and difficult to be declared, and therefore requireth great heede and diligence.

This place (dearely beloued) let vs learne well, for it hath many good instructions in it: it is harde, saith the apostle and therefore you must adde more diligence to it.

Here firste wee learne a good cause, why it pleased God to leaue places in Scripture harde to vnderstand, like as other places are easie: for as the easinesse is because none shoulde be discouraged, but all learne, so the hardenesse is, because none should be negligent and carelesse. And heerein, the Lord hath delt also mercifully with vs: for, seeing all carelesnesse in reading his worde, in whiche his wisedome is reuealed, is the taking of his name in vaine, our owne profite doeth nowe make vs take more heede of this sinne: for we cannot vnderstand or be edified by it, but with our care and diligence: for so the Apostle here exhorteth his brethren: the thing is hard and difficult wherof we speake, therefore marke it more carefully and giue greater heed to vnderstanding. This then is a good cause why the scripture is hard, euen that we shoulde put farre from vs, all idle sluggish thoughts, and prepare our seues with a good conscience, and greate diligence, as oft as either we heare or read the same. And why should it not be so? is there any knowledge & wisedome learned, but by labour & diligence? to plowe thy

thy field, to dresse thy vineyard, to keepe thy cattel,
to builde thy house, to euery worke hath not God
appointed care and trauell: no otherwise hath God
dealt with his worde. The Papistes not knowing
this, or else dissembling it, they haue tolde vs an
other cause, why the Scripture is harde, and that is,
that either we shuld not at al presume to read it, or
if we do read it, yet we should not presume of any
vnderstanding of it, otherwise then the Church of
Rome hath taught vs. I doe not speake one worde
vntruely of them: not one of them, but this daye
they will confesse it. This they teache. The scrip-
ture is harde, therefore euery man must not read it:
& if any do read it, yet he must vnderstande it after
the interpretation of the Church of Rome. Here (I
beseech you) consider it diligently, and tel me whe-
ther in such doctrine there be any reason, trueth, or
godlines. We haue a controuersie with these men
whether the Church of Rome be the Church of
Christe or Antichrist: the cause must be tryed by
the Scriptures: Is it any reason nowe for them to
challenge, that we must beleue the scripture, accor-
ding to their interpretations? Is not this to make
them Iudges of their owne cause? when the Apo-
stle bad vs *Try the spirites, whether they be of God, or no,*
meant he (trowe you) we shoulde trie them accor-
ding to y^e testimonie of the church of Rome? when
the men of Thessalonica tried y^e apostles doctrine:
whether it were true or no: asked they the iudge-
ment of the church of Rome? Surely (dearly belo-
ued) all this is but childish follie. Which of vs euer
heard

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

1. John. 4. 13

Act. 17. 18

swal

heard of any men, who would bee Iudges in their own cause, except those of whom it is said: aske my fellow if I be a theefe: and beside their vnreasonable talke, haue they any truth in their words? was there euer true and iust man that claimed this manner of triall? is it not confessed & agreed vpon among all men, that truth seeketh no corners? & why runne they for defence to their own darke home, & feare y open iudgement of all men? Learne of our sauiour Christe, who is truth it selfe, saith he not? *If I*

Ioh. 5. 31. Should beare witness of my selfe, my witness were not true!

Ioh. 8. 54 and againe: If I honour my selfe, mine honour is nothing worth. Then, if beside the wordes of his owne

mouth, who was y sonne of Dauid, he had no testimony, he could haue bene no true prophet: but therefore he was true, because his heauenly Father bare witness to him, both in his glorious voice, & in the assured testimonie of the lawe and the Prophets, and in all his miracles, which made it manifest that he was the sonne of God. If thus our sauiour Christ confirmed his credit vnto men, & offered him selfe to be tried by the scriptures: what proude people are these, and what proud words are in their mouthes, that would haue no trial of their doings; but the censure and iudgement of their own mouthes? Again, this vnreasonable & vntrue speech, y the church of Rome only must expound the scriptures, because they be hard: is there any godlinesse at all in so saying? is it not taught vs many times, that if we loue, feare, honor, serue God, we must obey his worde, keepe his ordinances, make all his lawe

lawes the rule of our life. Howe then do they loue God, or what godlinesse is in them, y giue not gods worde credit in it selfe, but make the truth of it, to stande vppon their own vnderstanding? This now we know, the hardnesse of scripture is not, that we should absteyn from reading and hearing it, nor because we should trust y interpretation of the church of Rome, but because we should with great & earnest affection, applie our studie, & pray vnto God, to lighten our minds, that we may be taught of his spirit. Now further let vs consider yet these words of the Apostle. *Because you be euil of hearing*, not only (as I haue saide) they teach vs, because of the hardnesse of the scripture, to take more heede vnto it: but also very plainly and manifestly they teach vs, by what meanes the scripture becommeth harde vnto vs: that is, through our dull hearing. And who so euer he be, to whome the scripture is hard, let him accuse his owne dulnesse: and whosoever blameth the Scripture in this behalfe, hee blameth him selfe, bothe of slowe eares, and of a faithlesse heart: for, is there any thing more plaine then these wordes: therefore it is harde, because you be dull of hearing. Take away from the man a deafe eare and a carelesse minde, and thou haste taken from the scripture all obscuritie and darkenesse: leaue the man in his negligent minde, & thou makest the scriptures, as hard as any darke speache, or riddle. And I beseeche you, the more to confirme your faith in this perswasion, marke how oftē in the scripture this is taught vs, that nothing

maketh

- maketh the scripture hard, but our infirmitie. Our
- Ca. 4. 2. Apostle here once taught it before, *The worde (saith he) did not profit them because it was not mingled to them with faith.* Saint Peter, when he had sayde of Pauls Epistles, that many thinges in them were harde to vnderstaud, he addeth: *which the vnlarned & the vn-*
2. Pet. 3. 13 *stable do peruert, euen as they do al other scripture.* Heere you see again y scripture is hard, but you se to whō and why, to the wicked, because they are waucering minded, and will learne nothing, bee it neuer so plaine. Sainct Paule also speaking of the vnder-
1. Co. 2. 14 *standing of the mysterie of the Gospell, sayth plainly, it is the carnall man that perceiueth not the thinges of GOD, and in deede he can neuer vnderstande them, because they be decerned spiri-*
- Mat. 13. 10 *ritually.* Our sauour Christ him selfe, being asked this question, why he spake so darkly and in para-
- Mat. 4. 11 *bles, he aunsweth thus: To you it is given to knowe the mysterie of the kingdome of God, but to those that are without, all thinges are done in parables.* Could hee speake more plainely? his worde is not harde vnto his children, but to straungers, to Infidels, to men without God in the worlde, to those he speaketh darkly. Thē (dearly beloued) this case being so cleere let vs be bold to say to all that accuse the worde of God of hardnesse, as Sainct Paule hath sayd before
2. Co. 4. 4 *vs. If the gospel be yet hid, then is it hid to those that perish, in whō the god of this world hath blinded their unbeleneing minds, that the light of the glorious Gospel of Christ should not shine vpon them: for otherwise, y secret of y Lord is reuealed to those that feare him, and his worde*
- Psal. 25. *is*

is a lantrone vnto their feete, and a light vnto their
 steps: it is not harde, but as Salomon saith: *It is easie* Pro. 14. 6.
to him that will vnderstand: he is a scorner that seeketh it
and can not finde it. Moses saith: *the commandement* Deu. 30. 10.
which I commaund thee this day, it is not hid from thee, nor
farre of: it is verie neere vnto thee, euen in thy mouth and
in thy harte to do it. The Prophet saith of the iudge-
 mentes of God vnto his people, that they were as Osc. 6. 5.
the morning light. And the Lorde saith by the Pro-
 phet Esay *I haue not spoken in secrete, nor in a place of* Esa. 45. 19.
darknesse in the earthe, I said not in vaine to the house of
Jacob: Seek ye mee. And if thus y^e doctrine of saluati-
 on were preached, while yet the people were taught
 by signes & figures: how cleare is it now since the
 sonne of righteousnesse hath shined in perfect light?
 what wrong is it to say still, the scriptures are hard,
 & to make them to be Sphynx his riddles, or y^e win-
 ding oracles of Apollo, which are the cleare words
 of the living God? I appeale to your owne consci-
 ences, all that haue experience, whether haue you
 found such hardnes in y^e scripture? or whether do you
 easily see how we are saued in Iesus Christ, & what
 obedience we owe againe vnto G O D e I am sure
 ther is none of you, y^e with a single hart haue come
 to read y^e scripture, that were euer drinen back with
 any hardnes of it. Howe is it then, & why doe the
 papistes stil crie out of the hardnes of y^e word? why
 see they not this easines as wel as we? sure, I wil tel
 you, & the lord is witnes, how I tel you true. Those
 men, that haue come neere vnto God with their mouth,
 & honored him with their lips, but their harts haue bene

*saue from him: & they haue worshipped God in vaine, teach-
 ing doctrines which were precepts of men: and for this
 cause God hath couered them with a spirit of slum-
 ber, & hath shut vp their eyes: & the gospell is vnto
 them, as y words of a booke that is sealed: so that,
 whether they be learned or vnlearned, they can read
 nothing. This is the great and hidden cause: their
 sinnes haue found them out, & gods iudgementes
 haue blinded the. Another cause, & that I told you
 before, is bicause they would lead vs blindfold after
 the Church of Rome: & this cause I make not of
 mine own head, the selues (as I said) will confesse it.
 For this is a solemne decree in their late generall
 counsell of Trident, the 4. session, the 2. canon: that
 it belongeth to their holy mother Church, to iudge
 of the sence, & interpretation of the scripture, nei-
 ther must we presume to leaue those interpretatiōs
 although they were such as were neuer meete to be
 openly taught & published. And their great doctor
 Hosius saith thus: if we haue the interpretation of
 the Church of Rome, although we see not howe it
 can agree with the words of y text, yet we must be-
 lieue it. But are not these (thinke you) vnreasona-
 ble words? if they be not, examine mo of their wit-
 nesses, and at laste you shall find it & confesse it, y
 they are not onely vnreasonable, but exceeding
 shameles men, while they hold this: y the scripture
 is hard, and to bee vnderstood after the Church of
 Rōe: for thus they haue termed y scripture, *dead ynke*
thing without life, a dumb iudge, a nose of waxe, a blacke
gospel, ynken diuinitie: these & such other wordes are
 witnes-*

Iliricus in
 norma-
 concilii.
 Sleyd. li. 23
 Kemp. in

witnesses against them to all the world: and their
own bookes are extant: and with what spirit then
haue these men spoken? surely, not with the spirite
of the father Dauid, or of his sonne Salomon, who
say: *The lawe of the Lord is perfect, & conuerteth soules:*
it giueth to the simple sharpnes of wit, & to the childre know-
ledge & discretion: Nor with the spirit of Paule, that
saith: *All scripture is inspired of God, & is profitable to re-*
prone, correct, instruct, and to make a godlie man perfect to
euery good worke: this is not to call y^e scripture a wax-
en nose, or yⁿken diuinitie, but these speeches are
much more agreeable to the spirite of the old here-
tiques, which said, the Prophecies were dreames. But
to let their vncomelie speeches go, & to come again
to our purpose, They trie out still, that the interpre-
tations of the Church of Rome are the sense of the
scripture. And woulde you now thinke, that these
interpretations of the Romaines Church, were
merueilous wise, graue, mysticall, seeing they wold
haue all the worlde thus to reuerence them? See
therefore what they are, & iudge: I wil alledge vn-
to you some of them, in the weightiest matters of
faith. You are wise, iudge what I say. These are the
most learned expositions of al other, in which they
boast not a little. Christ saith: *Thou art Peter, and vpon*
this rocke will I build my church: Ergo, the Pope is head
of the Church? how groweth this conclusion? for-
sooth thus, if vpon this rocke Christ will build his
Church, then vpon Peter, for Peter signifieth that
rocke. If vpon Peter, then vpon Peters successour:
for the trueth doeth cleaue vnto the chaire, & Peter

exam. con-
cil. Trident
sess. 4. con.

Psal. 19. 7.
Pro. 1. 4.

2. Ti. 2. 16.

Cusan. ad.
Boetios.
Epist. 2.
Dist. 40.
Non no.
in glosa.

maketh his successour inheritour of al his goodnes.

If to Peters successour, then to the Pope, for Peter was Bishop of Rome. And if the church be built vpon Peter, the Peter was chiefe of al others & so the Pope is head of the Church. If these collections be not theirs, let me be reprov'd as a slanderer: if they be theirs, then be you wise to vnderstand what their religion is, for all these collectiōs are vnterly vntrue.

It is vntrue that Peter is that rocke vpon which the Church is built: for our Sauour Christe himselte saith, he that heareth my wordes and perfourmeth them, he buildeth vpon the rocke. It is vntrue, that what faith Peter had, the same muste bee leaste to Peters successour. For Scribes & Pharisees, buyers and sellers, succeeded Moses & Aaron. It is vntrue that Peter was Bishop of Rome, for he was the Apostle of circumcision: therefore it was vnterly vnlawefull for him, to be a Bishop among the Gentiles. Againe they reason thus. The Apostles say to Christ: *Lord, beholde here are two swordes:* therefore y Popes hath both ciuil & ecclesiastical government. Might they not better haue reasoned, when Peter would haue vsed one sword, Christe comaunded him to put it vp, therefore no such sword at all belongeth to him. Againe, they say: Christ promisetht to his Apostles, the comforter which shall teach the all truth, therefore the church of Rome cannot erre: howe bring they all the Apostles to the Pope of Rome: howe do they drawe it that was spoken in Hierusalem, two hundreth miles out of Italie, that it was ment onely of the Citie of Rome? Againe, they

they say, the sinne against the holy Ghost, shall neuer be pardoned, neither in this world, nor in the worlde to come: *Ergo*, there is a purgatorie: such are their profes in their greatest mysteries. And is not this (trowe you) a miserable doctrine, which hath no plaine and direct scripture, but by such wrested and straunge expositions, can onely be proued? & this I speake of their best expositions, which to this day they holde and reuerence: but infinite other expositions they haue, and in times past of greatest account, for they are written in their masse books, their portesses, their pontificals, their legends, their decrees, their counsels, their lawes, that you may be sure they were expositions of generall consent and greatest force, howe soeuer now some woulde dissemble them: and these are such expositions, as I assure you, (& I beseech you to beleue it: for before the liuing God, you shall finde it one daye true:) the mad men of bedlem can not speake more foolishly. They reason thus, Peter drewe his sword & cut off Malchus eare, therefore the Pope is heade of the Church. The world was finished in seuen days, therefore none must marrie within seuen degrees of kinred. God made two great lightes, the Sunne & the Moone, therefore as much as the sunne is brighter then the Moone, so much the Pope is greater then the Emperour. The Prophet saith, behold the face of thine anointed: thus, saith the Pontifical, is a Bishops prayer ouer the popes legat, when he kneleth before the Altar. Beholde I sende my messenger to prepare thy way before thy face, saith God

Vide pet.
Cra. to 1.
Con. to 10

Anton in
sum.

Par. 3. tit.
22. Cap. 5.

33. q. 3.

by his Prophet Esay: the pontificall vseth this as a prophesie fulfilled, when the Popes legate meeteth the Emperour to receiue him into the citie. I haue found Dauid my seruaut, & annointed him with holie oyle. My loue is beautifull among the daughters of Hierusalem. This they applie to Kinges & Queenes, when the clergie receiued the personally into their church. The Prophet saith: sprinkle me Lord with I sope & I shalbe cleane: that they applie to the priest sprinkling with holie water. Lifte vp your head, O yegates: and ye euerlasting dores lift

Mat. 7. 24. vp your selues: that is, when the Clarke openeth y church doore for the Priest to come in with the crosse on Palme sunday: Tenne thousande such applications and expositions are in the bookes, such (I say) as I thinke no Bedlem man coulde diuise more vaine and foolish. Now, if any of the be ashamed of these doings, I pray God that shame maye be the triall of their countenance, which testifieth against them, & so be in them a good colour of repentaunce: if they will not bee ashamed then the wrath of y Lord is not turned away, but his hand is stretched out still, till he make their madnes knowe vnto all the worlde, & make them a hissing among his people, who haue so prophaned his word of life. And thus much touching the hardnes of the scripture, which the Apostle here speaketh of. It followeth in y Apostle. *For whereas concerning the time you ought to be teachers, yet haue ye need againe that we teach you the first principle of the worde of God, & are become such as haue neede of milke, and not strong meate: this is y*
cause

cause why the Apostle said, they were slow of hearing, because they had profited no more in knowledge: a great while the Gospel preached & professed among them, yet they still so ignorant, y^e they knew not the principles of their Christian faith. We haue had a great while the Gospell preached, wee might haue bene by this time doctours, if we would haue learned, I say not euerie day, or weake, or moneth, but euerie yeare a little: & what a shame is it for vs, if yet we be ignorant in the principles of faith?

Howe many sermons haue we heard, or red in vaine? how many times, haue we made the sower to sowe his seede in the high wayes, or among the thornes, and stones? If in xv. yeares, wee bee scarce past our A. b. c. when doe we hope that the secretes of the worde shall be reuealed vnto vs? Are so many yeares so small a portion of our life, that wee maye giue them to vanitie and learne nothing? the Lord graunt that wee may better looke vnto our selues: and seeing euerie day taketh away part of our life, and maketh this earthly tabernacle more to corrupt, let euery day bring increase of knowledge, and adde to our life, that when our course is runne, our faith may be kept, and we may find the crowne of righteousness, which God hath laide vp for those that be wise of hart. Or, if this counsell of the Apostle will not perswade vs, but by leasure in xv. yerres to come we will learne hereafter, I assure you, our graues will meete many of vs in our wayes, while we are yet dull in learning: and when then shall be the time in which we will enioye our knowledge.

Let vs looke therefore to our selues, for I am afraid this sharpe rebuke of the Apostle, is as iust against vs, as it was against them: and it must needes make vs at last ashamed, except it make vs in time repent our sluggishnesse. And heere by the way, I beseech you to marke well this place, to see the difference of the spirit of trueth, and the spirite of errour. The Apostle checketh the people, because they bee so dull of hearing, that the woorde of God is harde vnto them, which ought to bee most familiar and easie. He rebuketh them of ignorance, that in so long time they haue not learned to be doctours in Christianitie, able to teach others. He threateneth them that if this greate sinne bee not amended, let them looke for no other, but that vengeance and wrath shall be a recompence vnto them. Thus the Apostle saith: but what saith the false apostolicall man, the pope of Rome? forsooth he prayseth them of great modestie, that will not presume to read y^e scripture as those which are darke and obscure writings: he alloweth well of learning nothing, and after manie yeres to be neuer the wiser: for ignorance (saith he) is the mother of deuotion. He blesteth the men that haue no wisdom in them, & though they knowe not howe to giue account of their faith: yet he bid- deth them belcve as the Church beleueth, and they shall be saued. Can any thing bee more contrarie to other, then the Apostles doctrine is contrarie to this? why then do we not yet cast him off for shame, & bid, fie vpo the beast, that speaketh so presumptuously against the worde of God? let him & his
foo-

foolishnesse perish together: but let vs learne the knowledge of the Lorde.

It followeth. *For euery one that vseth milke, is inexperienced of the word of righteousnesse, for he is a babe.* The apostle before, prouoked them to diligence: first, because otherwise the scripture would be harde vnto them. Againe, because it was a shame, after so longe time to haue profited so little. Nowe, he exhorteth them by shewing the great hurt which shal be vnto them by their ignorance and rudenesse: and sayth that while they are such, they can neuer knowe the pretious, and hid treasure of righteousnesse, whiche Christ hath giuen onely to those that are wise, and haue learned his blessed Gospel. For better vnderstanding of this, you muste knowe this figuratiue speache of the Apostle, of milke and strong meate: by milke, he meaneth the generall principles of doctrine, as him selfe after declareth, as of repentance, of faith in Christ, of baptism, of the resurrection, and suche like, set out briefly in generall tearmes, and according to the capacitie of Children, with whiche they are prepared to the kingdome of heauen, and must still growe vp in more vnderstanding, till they doe see with all the saints the height, the depth, the length, the bredth, of Gods vnsearchable goodnesse in Iesu Christe, whiche the Apostle calleth here the word of righteousnes. Nowe, if we wil abide stil in our first instruction, & when gray haire shalbe mingled with our black, yet then still we wil be children in vnderstanding, the Apostles wordes shalbe iustified in vs, we are not meete dis-

ciples of the excellent knowledge of y^e gospel: for he that is still at his milke, hath not yet tasted of the word of righteousness, which is strong meate. And it followeth in the Apostle. *For strong meate belongeth to the that are of perfect age, which through long custome haue their wits exercised to discerne good & euill.* In these words the Apostle maketh it more plaine, what is milke, and what is strong meate, and why they are so called: that is milke, whiche agreeth to beginners, and such as haue litle experience: that is strong meat, which is for old practitioners, & such as haue wisdom to iudge between truth & falshod. And thus much briefly of the sense of the wordes: out of whiche, what instruction we haue to gather for our owne edifying, I wil speake more at large, God willing, the next time. Nowe let vs pray, &c.

The 26. Lecture vppon the 13. & 14.

verses, before mentioned, & so forth vppon the 1. & 2. verse of the sixth Chapter.

13 *For Euery one that vseth milk, is inexpert in the word of righteousness, for he is a childe.*

14 *But strong meate belongeth to them that are of age, which through long custome haue their wits exercised, to discerne good and euill.*

CHAP. VI.

1 *Therefore, leauing the doctrine of the beginning of Christ, let vs be led forward vnto perfection, not laying againe the foundation of repentance from deade workes, and of faith toward God.*

2. Of the doctrine of baptisme, and laying on of hands, & of the resurrection from the dead, & of eternal iudgment.



E haue hearde already, what reprehension the Apostle hath hereto made, of the slacknesse of the people, in learning the mysteries of Gods worde.

First, because they haue bene so carelesse, that they haue made the worde hard vnto them, that they cannot vnderstand it: where I tolde you, y^e whosoever he be that accuseth the scripture of hardnesse, the Apostle concludeth against him, y^e he hath a hard & dull heart. Secondly, he rebuketh them in respect of the time, which hath bene so long, that they might nowe haue taught other, yet they neede to bee taught themselves, yea euen the beginnings. And heere I wishe vs to looke wel vnto our selues: for all men knowe howe long the time hath bene, in whiche the Gospell hath bene preached vnto vs, and how little we haue profited, God knoweth. Thirdly, hee blameth them for their slacknes, because by it they spoile themselves of a great treasure: for while they be thus rude and ignorant, the worde of righteousness, that is, perfect knowledge can neuer be taught vnto them, ne ther can they bee partakers of the excellent knowledge of the gospel of Christe: but it is vterly impossible, euen as it is for children to eate strong meate. Then he sheweth who be strong, euen those that haue their wisdom perfect, so that they can iudge

judge betweene good and euill.

To this purpose are these laste wordes of the Apostle: *Every one that vseth milk, is inexpert of the word of righteousnesse, for he is a childe: but strong meate, is for the perfect, whiche through long custome haue their wittes exercised to discerne good and euill.*

Firste, wee haue here to learne this principle of Christianitie: he that is rude and ignorant, can not apprehend the excellent knowledge of the Gospell of Christe: that is, he that can say no more but this, I beleeue in one God: we must repente vs of sinne: wee are saued by faith: we must worship God in spirite and trueth: wee are baptised in the name of the father, the sonne, and the holy ghost: we beleeue the resurrection of our bodies: we looke for eternal life: and suche like confessions in generall wordes: though, where that is confessed with a single heart, and a minde willing to learne more: God may and will, for his Christes sake, accept it vnto saluation: yet we that haue receiued of the Lorde, both time, and abilitie, ought more exactly to vnderstande, if we will not be dispisers of the manifold graces of God: as for example, the childe is taught, that there is but one God aboute al, and to worship him alone, whome he confesseth in three distinct persons, the father, the sonne, and the holy Ghoste. Surely, a yong Christian man, which with this faith should humble him selfe before God, and crye: *Our father, which art in heauen:* no doubt, God would heare his prayer: yet notwithstanding, seeing this mysterie is not onely taught in generall termes, but is set out also

also in more particular pointes, in knowledge of al
we must looke for the fulnesse of our comfort, and
reioycing that now we haue in God. Thou sayest,
I beleene in GOD the Father Almighty: Thou sayest
well, and it is a holy confessioun, if thou haste heard
no more: but if thou haste also learned, that God is
a spirite, not of the nature of man, not like vnto the
idols of the gentiles, not like vnto any creature that
thou hast heard or sene: but a nature of maiestie &
glorie, incomprehensible & aboue the thoughts of
man: then thou oughtest heere to exercise thy sen-
ses with wise meditations, howe great and glori-
ous the Lord is, whom thine eye cannot see, thine
heart can not conceiue, no creature in Heauen or
earth can resemble vnto thee: so thou shalt learne o-
bedience: to say vnto thy senses, and vnto thy na-
turall heart, what haue I to do with you? Al carnall
cogitations and thoughtes of man, be they neuer so
high, of Kings and Emperours, of golde and pre-
cious stones, they ar vile & filthy to carry into hea-
uen: if thine imaginatiōs will resemble them to the
God of glory, thou doest but fill thy soule with
corruption and rottenesse: thy fleshly thoughtes
shall breede an vnbeleening heart, & thou shalt be y
foole which searcheth the maiestie, till he be ouer-
whelmed of y glorie: for thy God is a spirite, and in
spirite and faith thou canst onely see him. Thou
shalt now hate and detest the Idoll and Idoll ma-
ker, whiche haue fashioned thy God like vnto an
old man, with a gray beard, which haue made him
sit as in a chaire of estate, and giuen him Angelles

in gold and siluer & flaming fire to sit about him: this is shame aboue all shames. To say vnto the King, thou art a slaue; and vnto y nobles of y earth, ye are villaines: they be wordes of honour in comparison of this vspeakable sacriledge, to say vnto God, thou art like a man. Againe, when thou saiest thou beleuest in y father, y sonne, and y holy ghost, y sayest wel, & acknowledging in thine hart, three persons: & one God, in a mystery which thou canst not expresse, thy faith is accepted. But when y hearest, the father to be called y God of al grace, the author of life, being, & mouing: when thou hearest the sonne called the shining brightnesse, and ingrauen founte of the father, of whose fulnesse we receiue al increate of grace: when thou hearest y holie ghost called the comforter, the spirit of sanctification, y pledge of thine election: when thou hearest that the father hath eternally begotten his sonne, the sonne eternallie begotte of y father, the holie ghost eternally proceeding from them both: In al this shal we learn nothing for more cleare knowledg of our faith: shal we not here confesse, the person of the father to be the beginning & founteine of al goodnes, glorie, life, and immortalitie: that we our selues & what soeuer is vnto vs happie and blessed, all is onlie of his free grace & mercie: shal we not confesse that truely and naturally, he is y father: and because, he hath eternallie begotten his sonne, that his sonne is one God with him without beginning: and shall we not humble our selues, faithfully to beleue this, and neuer to search or inquire of, how it is: for our
vaine

vaine and corruptible hearts, howe can they see eternall and euermlasting things? And because y sonne is the image of his father, shall wee not learne that we know nothing of God, nothing at all of his nature, Godhead, maiestie, working, wil, power, honour, life, and continuance for euer: nothing (I say) but what wee haue seene and heard in Christe his sonne: for he is the shining brightnes of his glorie. What haue I to doe with men, or with the children of men: what counsell can mine owne heart minister vnto me? I must rob the sonne of God of his honour, or I must confesse I knowe nothing of god, but in him only. Againe, if of his fulnesse wee receiue, we haue no fellowship with god: but in him all grace, mercie, life, & immortalitie: to him it belongeth, of him wee haue it, and for his sake it is giuen vnto vs. So likewise, when the spirit is sayde to be our comforter, to proceede from the father & the son: we cōfesse he is one in nature and godhead with the father & the sonne, in personal substance, proceeding eternallie from them both, & because eternallie, therefore incomprehensibly, which wee beleue in faith and will not search by reason: only wee waite and reioice in hope, till God lighten our eyes to see his maiestie: and then our hearts shall be wise to cōprehend this distinctiō of the persons. Now, this spirit being our comforter, we acknowledge that it is the person of the holie ghost, which putterh his grace into our hearts, to make vs wise, faithfull, holie, and so scaleth vnto vs in full assurance, our inheritance that is in Iesu Christe, according

ding to the free purpose, and good will of God his father. Besides all this, to confesse the humanitie of our sauour Christ, howe in his owne person he hath borne the punishmente of our sinnes, and ouercome the diuel, who heldē vs in bondage: howe he hath sanctified our nature in himselfe, and made it meete to stand before the presence of God, onely by faith, freely giuing vs his blessinges. These and many other things taught vs in y^e scripture, to our exceeding comfort, shal we neglect them, & learn onely the confession of Children? I beleene in God the father, God the sonne, & God the holy Ghost, three persons & one God. Sure if we wil do thus, I see no other, but that the little children through gods infinite mercie, shall be saued, in y^e litle knowledge that they haue learned: and wee by his iust iudgemēts worthy to be condemned, for his manifolde wisdomē whiche wee haue despised. Then (dearly beloued) if we will not alwaies be childrē, neuer learned in the word of righteousness, let vs not onely hold the generall principles of our faith, but so farre also as particular points are taught and mentioned, let vs wisely learne them, till wee may feele in our selues good increase of Gods spirite, to loue him, to feare him, to walk before him, with al our heart & in all the waies which he hath appointed for vs.

Now in the wordes following. *But strong meat is for the perfect, which through long custome haue their wits exercised, to discerne betweene good & euil.* Here appeareth (as I said) who are childrē & who are strōg: they

they are children which haue not yet had triall and
 experience, whereby they might be rooted in faith,
 and confirmed by knowledge against all falshod &
 errour: which kind of childhod Saint Paule telleth
 the Ephesians, at the last we ought all to leaue of, &
 grow up in the vnitie of faith, and of the knowledge of the Ephe. 4. 14.
 son of God, into a perfect man and to the full measure of our
 age in Christ: that we be not alwayes children, waivering &
 carried about of euery blast of doctrine by the deceit of men,
 with craftines, which lie in waite to deceiue. And as this
 is a plaine description of Children: so, as plainelye
 here the Apostle sheweth who are perfect men: eue
 those that are able, with wise senses, to iudge be- 1. Cor. 14. 20
 twene good and euil, that is, who haue their minds
 lightened with the word of God, so that they are a-
 ble to trie what is acceptable & well pleasing vnto
 god. Now (dearely beloued) if these words be plain
 enough, giue me leaue to beseech you in this plaine
 case, as Paul beseeched y^e Corinthians in the like. My
 brethren, be not children in understanding: but children in
 malice, but in understanding be of perfect age: and if you
 see the plain and manifest meaning of the scripture,
 what it is, be wise, and beleeeue it: and confesse this,
 that we ought to be learned in gods wordes, so that
 we haue good ground of our faith, and bee able to
 confute falshod. As now in our owne dayes, we see
 the Pope claimeth authoritie, that hee can dispense
 against the word of God: but if our wits bee exer-
 cised in the knowledge of the word of truth, we do
 see where the sixe tribes of Israel do curse such pre-
 sumption.

Gg.

In

In the xxvi. of Deuter. vpon Mount Eball, Ruben, Gad, Aſher, Zebulon, Dan, and Nephtalim, they pronounce a decree: *Cursed be he that confirmeth not all the words of this booke, & al the people ſhall ſay, Amen.* If to confirme and ratifie, bee not to repeale or giue contrarie diſpenſation, then al the Iſrael of the Lorde muſt accuſe his blaſphemie, that will diſpenſe againſt the word of God. We ſee, the Pope uſeth a triple crowne, and challengeth honor aboue Emperours and Kings: but if wee haue learned the commandements of Chriſt, and are lightened by it, to iudge betweene good and euil: whē Chriſt ſaith, *Kings of the nations reigne ouer them: and their rulers are called gracious Lords: but it ſhall not be ſo among you: we muſt needs knowe the Popes pride is intollerable, which taketh ſuch honour vnto himſelfe.*

We ſee howe they cry againſt vs. *The Church, the church, & make vs beleeue that they are the Church and they cannot erre: but if we be exerciſed in the ſcripture, to diſcerne betwene trueth and falſhood, we knowe that Chriſt hath built his church vpon the rocke, which rocke is not Peter and his ſucceſſours, in Rome (as y Pope expoundeth it) but our Sauiour Chriſt ſaith, He that heareth his worde and obeyeth it, he is the wiſe man that buildeth vpon the rocke, and neither ſtormes, nor tempeſtes, nor the gates of Hell ſhall preuaile againſt that building: and Saincte Paule ſaith, The foundation or rocke vpon which we be builte, is the doctrine of the Apoſtles and prophets. And who ſo euer cometh vnto vs, & bringeth vs not y doctrine though they ſay they bee Apoſtles, yet they be ly-*

Luk. 22. 25.
Antichri-
ſtians prid.

Mat. 7. 24.
Mat. 16. 18.
Ephe. 2. 20.

ers; and though they say they be the Church, yet they are an assembly of theeues and murtherers.

Let vs then be wise at the last: it is not ignorance, it is perfect knowledge: it is not infancie, it is ripe vnderstanding that most commend vs vnto God. And marke it well, that you may know what God requireth of vs. That which is here translated, *long custome*, The Apostle calleth it *εἰς*, that is, a knowledge with long studie and practise learned, as lawe in the iudge or counseller, the physick in the learned expert Physitian: so must diuinitie be in vs.

Againe, he saith: wee must haue our senses exercised: it is not inough to know, nor to knowe much, but wee must bring the practise of it in our life, neither concealing our knowledge, nor withholding our obedience, but with mind and bodie testifying our faith, till experience teach vs, y gods spirit hath the victorie in vs. Lastly, he saith, we must be able to iudge betweene good and euill, or as Sainte Paule tearmeth it, able to trie the difference of things one from an other: that is, that we may know howe to discerne betweene Gods wisdom, and mans vaine inuentions: betweene trueth and falsehood, betweene vertue and vice, not as the manner of some is, that still bee babes, and worse then babes, with whome if you will reason in their religion, to persuaide them by the word of truth, they will say, I am not booke learned, I can not dispute with you, let mee alone with my faith, other men haue bene as well learned as they be now, I am sure they beleeued otherwise, are not these miserable

Rom. 1. 13

people; and are not they more miserable, whiche thus haue seduced them? and shall not wee thanke God this day, who hath saued vs from such vn-
 speakeable madnesse, both of the cursed teacher, & of the wretched disciples? yes (dearely beloved) let vs thanke God, and let vs leaue the blind leaders of the blind, and let vs pray, that God would giue vnto vs according to his glorious riches, the strength of the spirit in the inner man, that by faith Christ may dwell in our hartes, and wee may apprehende with all the sainets, the height, the breadth, & length, the depth, and know the loue of Christ, which is aboue all knowledge, and be filled with the fulnesse of God.

Nowe it followeth in the sixt Chapter. *Therefore leaving the doctrine of the beginning of Christ, let vs be led forward vnto perfectiō, not laying again the foundation of repentance from dead workes, & of faith towards God.*

&c. In these wordes, the Apostle firste maketh the conclusion of his exhortation, therefore let vs learne the beginnings, and goe forward vnto perfection. In the words following, hee sheweth by particular pointes what is the beginning beyond which wee must go, that we may be perfect, & hee numbred foure points, repentance from dead workes, faith towards God, the resurrection of the bodie, & eternal iudgement, which principles were learned & confessed of Christiā mens children, in the day of their confirmation, of gentiles that came to the faith of Christ in the day of their baptisme: in this meaning some thinke he called these forenamed points, the doctrine

doctrine of baptismes, and laying on of hands: meaning thereby, that seeing this confession & knowledge is in vs then, when, first we are receiued into the fellowship of y^e Church, to be partakers of their mysteries, howe ought we of all duties to growe vnto greater knowledg and wisdom, when now many yeares we haue been of the Church, & daily taught all the counsels of God? Or, it may be, that the Apostle here reciteth the maner of catechising, vsed then in Churches, for instruction of children: in which they were taught especially, these sixe principles of religion, what they are, and howe they should learne them: that is, Repentance, Faith, Baptisme, Laying on of handes, the Resurrection, and Eternall iudgement: which things being firste learned of them, and giuen vnto them in bookes, such as our Catechismes are, the Apostle may seme to speake thus. Let vs not alwayes bee beginners: when wee were yet children, we learned this, since so long time hearing the word preached, and religion more perfectly taught vs, how shal we be blamelesse, if we learne no more? By which wordes, the meaning of y^e Apostle is, to giue vs no time to rest, when we should thinke we were wise inough, wee neede learne no more: but as long as God continueth our life, so long we should continue our studie, still to knowe more of his vnsearcheable wisdom and goodness.

Touching the learning of these thinges, to bee milke and meate of children, I tolde you before by some examples, howe we might vnderstand it: it

is milke, to knowe these things in the simplicitie of the words: it is strong meat, to be able to distribute them into euerie parte, and apply it to our selues in our life. Repentance, wherof he first speaketh, hath here a sorrow & purpose of amendement, as these affections can be in children, which is, to be greued, or wepe, for a thing done, and to beware afterward for feare of the like: but the wise and graue man, that hath profited in the schoole of Christ, his sorrow sinketh much deeper: he remembreth by good accompts, what things the Lord hath done for him, how he hath blessed him, from what present perils he hath saued him, & how againe himself hath bene euer vnthankfull, vnworthie of the least of all Gods mercies: yea, by many speciall crimes, deseruing wrath and anger: which thoughtes doe worke in him a troubled spirite, and pensue soule: so that, not onely teares, but the state of the whole bodie, sheweth the griefe of his minde: and not the bodie onely, but in all his life it worketh great care, much praying, anger with our selues, feare, desire, zeale, punishment also, that by iudging our selues we may preuent the iudgement of God: it maketh ys detest our sinne, and the remembrance of our finnes, as in the Acts of the Apostles, they burne their bookes of sorceries, which were of great price & value; and as Saint Iude saith, *They hate euen the coate spotted with the flesh*: and according to this is the amendement of their life, with all loue and desire. If they haue bene extortioners, they will make restitution: if they haue bene vsurers, they will giue back increase: if they

they haue giuen their handes, and knees, and members of their bodies, to the Popishe Masse, with all their strength nowe againe they will detest it, and make it knowen, they hate their first sinne; this manner of repentaunce, is strong meate of perfecte men.

The second point here spoken of, is faith toward God, of which so much as may be apprehended of children, is called milke: as to beleue that God the father of his great loue, gaue his onely begotten sonne Iesu Christ, to be made man, who in his bodie might fulfil all righteousnesse, and beare the punishment of sinne, which also by the power of his spirite he overcame, and hath gotten eternal redemption, for all that shal beleue. But so to examine this faith wisely, and according to Scripture, that when we find the beginning in God the father, the work in God the sonne, the applying and bestowing of it in the holy Ghost: & when we be wise, so to distinguish these graces in euerie person, that yet we diuide them not, as taking away frō the one utterly, what soeuer especially wee giue vnto the other, this I say, when we haue so learned, that wee see all the glorie of sauing health is in God, no merit or deserte in man, but that without the lawe, the righteousness of God is laid opē vnto vs, witnessed by the lawe & by the prophetes, then we be perfect to feed of this strong meate, that faith alone iustificth. Again, when we know that this is the gift of God, with whome there is no chaunge, nor shadowe of chaunge, but he is constant in his loue for euer, whe

faith herof taketh boldenes, that neither height, nor depth, nor life, nor death, nor Angels, nor principalities, nor powers, nor any creature shall euer be able to remoue me from the loue with which God hath loued me: this assured boldnesse is the meate of the man of God, who is perfecte in faith.

Likewise Baptisme, the third thing here mentioned, the milke of it is to knowe, that by it they bee sealed in the couenaunt of Gods grace and mercie, which he hath made to y^e fathers & their childrē: but to knowe by this, how to be baptised into y^e death of Christ, that as he is risen againe from the dead so we should walke in newnesse of life, that is, to knowe that our Baptisme representeth vnto vs, the free forgiuenesse of our sinnes, washed away with the bloud of Christ. While as hee died and was buried for our sinnes: so wee also shoulde die vnto sinn, that it haue no more rule in our mortal body: and as he rose againe from the dead, so that death hath no more rule ouer him: so we should after liue in newnesse of life, offering vp vnto God our bodies and our soules, who hath redeemed them, and purchased them vnto himselfe. To knowe all this according to the scripture, is the perfect knowledge of our Baptisme.

Imposition of handes, that was a solemne ceremonie vsed with prayer, in which it was declared, that the parties were accounted of God into hys Church according to the faith of Christ, whiche then they professed: this was the mylke which children had feed on. But to see in it a free and bolde

profession of faith, before all men to be holden, & a holy vowe, or promise, in which they bounde themselves to perpetuall holinesse, by the laying on of hands, as by a solemne othe, to haue it witnessed of the Lord they were his children, & to witnesse it in them selues, they would abide the temples of the holie Ghoste: to be short, to promise a performance of all, what soeuer was hoped for in vs, in the day of our baptisme: this is the strong meate. And this which this day ought to be practised, as a thing verie profitable in the Church of God, it is miserably defaced by the Papists. For where it was in the Churche of God an vse, that Christian children should be taught the principles of faith, which when they had well learned, and could giue a good account of their faith, then in the open congregation, with prayer and laying on of hands on their heades, they are declared to bee receiued as partakers of the graces and sacramentes of the Church. This good order the Papists haue chaunged, and made them a sacrament of confirmation, onely by the Bishop to be ministred, and by him to litle children of no knowledge, to whom hee giuech a new Godfather or godmother, which should speak for them when they cannot speak for them selues. And wheras in the scripture, this hath bene euer a ceremonie, in solemne blessings, in sacrifices, in admitting ministers, in giuing spirituall giftes, and nowhere vsed but onely with prayer: this order seemed base to them, that knewe no end of their own inuentions, and they would needs haue crosses, ta-

pers oyl, miters, surplices &c. without which there was with them no confirmation: thus in this as in al things, prophaning the holie ordinance of God.

The resurrection of the bodie, an other pointe here mentioned, was for children, that they might knowe their bodies should not die, as the bodies of beastes, to consume in earthe and not returne: but that they should rise againe at the latter daye, and their owne bodies should be made immortall: but in this also, to see the glorie, what a bodie it is whiche shall liue ever, which shall be made like to y^e body of Christ, which shalbe made able to stande in the presence and behold y^e glorie of God, which shalbe so free from sorrow, care, sicknesse, death, & al aduersitie. This mysterie which y^e Angels of god desire to behold, when we can wisely see it, & know therefore we are here but pilgrimes and straunges another countrie is our owne, whiche God hath made and not man, in which we set our heart, with all the delight and pleasure of it, in this to reioyce: this is the strong meat with which the hope of the resurrection feedeth perfect men. Last of all, heere is mention made of eternall iudgement, which was taught to children, that they might knowe, when al bodies should arise againe, then the Lorde would set a day of his iudgement, in whiche hee would iustifie and crowne with immortall glorie, all his children, and caste out into darkenesse and endlesse condemnation; al the wicked and reprobate. But, for to haue knowledge of this iudgment, that we now behold in faith, how the son of man shal come with

maiestie, & all his holy Angels with him: how he
shal come with a great crie, with the voice of an Ar
changel, & with y^e blast of y^e trumpet of god, that al
creatures may heare his voice, to restore again y^e bo
dies y^e they had consumed, so y^e al nations & kinreds
of men should stande at once before him, of which
he shal make separation on his right hande, and on
his left, to fill the one with life and glorie, and put
songs into their mouthes of everlasting ioy: and to
condemne y^e other in hell and death with shameful
crying and gnashing of teeth. To knowe this with
vnspcakable comfort, & long looking for, of all the
promises of God, and with feare and trembling at
all his heauie threatnings: this is thy strong meate
of eternall iudgement, which the Lord God of spi
rites graunt vnto vs, for his sonnes sake, who must
needs be vnto vs a mercifull iudge, if we doe rest in
him as in our only sauour. The time is past. Now

let vs prye, & see the greuous punishment which

The .27. Lecture, vppon the

3. 4. 5. and 6. verses.

3 And this will we doe if God permit.

4 For it is impossible that they, which were once lightned,
& haue tasted of the heauenly gift, & were made par
takers of the holy ghost,

5 And haue tasted of the good worde of God, and of the
powers of the world to come.

6 If they fal away, should be renued againe by repentance,
seeing they crucifie againe to them selues, the sonne of
God, and make a mock of him.

We



WE haue heard before, the apostles exhortation that we should goe forward, and what pointes of religion hee set downe meete for children, beyond which we must goe, to knowe all the mysterie of God and Christ. And in these pointes here mentioned I told you, as the generall knowledge of the was milk, so yet exactly out of the scripture, to vnderstand them as we are taught, that also it is euen strong meate. The apostle now goeth forward, & sayth: And this also we will do, if God permit, that is, by the grace of God, we will goe forward, wee will not be alwayes, dul of hearing, and children of vnderstanding. These wordes are an encouragement vnto the, that they should not be discomfited: for God woulde no doubt haue mercie vpon the: to giue them vnderstanding hearts, & learned minds, to apprehend and see the great saluation of the Lorde. Then, to the end that they shoulde not receiue the graces of God in vaine, but vse in deede all these good giftes to their own good benefite, he addeth, (because of the great rebellion of some, and hard harts that are not easily led) another reason vn to his wordes, which is ful of feare and terrour, assuring them, y the Gospel can not be preached vnto them in vaine, but of force it must needes haue his fruite, and be a sweete sauour vnto God in Christ, either of life vnto life, if they wil beleue & hearken: or else of death vnto death, if they wil be despisers. To this purpose, he saith: *For it is impossible to those*
which

which are once lightened, & haue tasted the heavenly gift,
and haue bene partakers of the holy ghost, and haue tasted
the good word of God, and the powers of the world to come
if they fall away, that they should againe be renked by re-
pentance: crucifying againe vnto them selues, the sonne of
God, and making a mock of him. With these words, no
doubt, he would shake of from them, all carelesnesse
and fleshy securitie, whiche were sunken deepe in
sloth, and whose sluggish dulnesse was not healed
without sharp medicines: & therefore, he vseth these
wordes very forceable, and sharper in deede then
any two edged sword, to prick the conscience that
was high leared vp.

Nowe (dearely beloued) that wee may vnder-
stande this scripture, and make it vnto vs a good
comfort, whiche might seeme to heruelle a heauie
threatninge: let vs consider in these two thinges
first, the purpose of the Apostle for which hee spea-
keth it: then, them selues what they signifie.
The Apostles purpose, is, to stirre vs vp, desirously
to heare, diligently to learne, wisely to increase in
knowledge, and obediently to practise: we haue
learned for this purpose it was first spoken: to this
ende it is nowe written: if then it haue in vs this
worke, and bring forth this fruite, wee haue bene
profitable hearers, and it is vnto vs, the Gospel of
health, and the word of life. Let vs then not be
as our forefathers were, slowe of hearing, let the
worde preached be mingled vnto vs with faith, let
vs vse it to the glorie of God, that knowledge may
increase, and righteousness may abound in our life

and

and for our partes it skilleth not at all, what this great and heinous sinne should be, of which the Apostle saith, mā can neuer repent him: for be it what it will, it is none of ours. This sinne is the sinne of those, that haue dispised knowledge, but we are desirous to learne more. This sinne is of the contempters of the crosse of Christe: but the delight of our life is in it. This sinne is of men, that haue made the world their God: but God, whome wee serue, hath had mercie vpon vs, that we account all the world but dung, to the end we may winne Christe: and therefore, whatsoeuer this sinne be, God him selfe beareth vs witnesse, it is none of the sinns which we haue committed: and where so euer they dwell that are in this condemnation, their tentes and tabernacles are not neare vs. And is not this a greater comforte, and a singular light rising (as it were) out of darknesse: that where there are suche sinnes, as euen the remembraunce of them mighte make our bones to tremble, by their descriptiō we know them, that they are farre from vs, as the East is from the West, so that we neede not feare. Neither speake I this of mine owne heade but by good warrant of the Apostle him selfe, and by the worde of the holy Ghost: for after this heauie threatning, saith not the Apostle to them immediatly, & saith he it not to vs this day, that because we haue loued Gods saints, & haue reioyced to glorifie his name, our state is faster knit vnto saluation, and these heauie things shal neuer come neare vs? In this perswasion of perfect hope, we may stand boldly vnto the
late

later end, the scornors and despisers of whom you shall heare more here after, let them looke, and beware of vnrepentant sinne. And thus farre of the purpose of the Apostle, by which we being confirmed, that though we should fall through many infirmities, yet we can neuer fall away.

We may nowe more boldly examine the words, to learne as God shall instruct vs, what this sinne is. Let vs therefore come vnto the wordes. *For it is impossible, that they which are once lightened, &c.* We see here how the apostle setteth out the sinne against y^e holy Ghost, shewing who they are which commit it, what the sinne is, and what ende it bringeth. But before we further examine it, I must admonish you of two contrarie faultes which are cōmon vnto vs, in speaking of this matter. The one is too much carelesnes, the other is too much feare. Some of vs scarce hauing any confidence at al, or any reuerence of Gods secreete iudgments, being altogeather children & more ignorant then childrē, if at any time talke be of diuinitie, streight with carelesse harts, & venturous tongs, they are vp with predestination, or with sinne against the holy ghost. To these men I say: it were better for them, that they had neither tongues in their heads, nor hearts in their breastes, then that they should continue in this vnreuerēd & most vngodly vsage: for what do they else but blaspheme y^e eternal wisdom of god? At all his words we shoulde feare & tremble: yet at his greatest mysteries, we are careles & mockers. The knowledge of his predestination should cast down our proud reason,

son, eue to the ground, to confesse before him, that
 al his iudgements are vnsearchable, and al his ways
 are past finding out: yet we like fooles, who though
 we were braid in a mortar, yet would not our foo-
 lishnesse depart from vs: so foolishly we examine y
 high iudgements of God, to make the agreeable to
 our blockish reason. Likewise, the sinne against the
 holy Ghost, which is mentioned to make vs feare,
 that we be not dispisers of the graces of God, but y
 we would loue him, & learne all his iudgementes,
 wherby we might assure our selues of his fauour, y
 we canot possiblie sinne against his spirite: but whe-
 ther soeuer we fall, he woulde raise vs againe: as
 though this pleased vs not, wee make no ende of
 questioning, whether it be this sinne, or that sinne:
 when in deede, at all sinnes we make but a mocke.
 This fault (dearly beloved) I besech you take heede
 of: praye, that you may cast it from you: then no
 doubt, in this our matter, the truth which we seeke
 for, in feare & reuerence god wil reueale it vnto vs.
 The other fault I speake of, and of which we must
 take heed, is so much feare: for some of vs, and they
 of the best of vs, on whome God hath shewed sin-
 gular mercie, greatly to humble them, so that they
 couer their faces, and hang downe their heades at
 the remembrance of their sinnes, and hunger and
 thirst after the righteousnesse of Christ, they would
 not haue this spoken of at all, and euerie sounde of
 the sinne against the holy Ghost doth wound the
 as it were to death, for feare lest themselues shulde
 be holden in the transgression. To these men
 what

what should I say? nay, what can I say? for y^e sūme of all Christ hath said, & spoken truely vnto them: *feare not my little flocke, for it hath pleased your father to giue vnto you a kingdome:* and if he haue giuen vnto them a kingdome, purchased with the bloud of hys only sonn, how shoulde he not giue also vnto thē y^e victorie ouer sinne & death? And nowe (my good brethren and sisters, who soeuer you be,) sith you haue a spirit that desireh knowledge, delighteth in obedience, loueth god, hateth iniquitie, reioyce in this pledge of your saluation, for as the Lorde doth liue, neither this sinne, nor the shadowe of this sinne, shal come nere vnto you: only because it is a saluing medicine to many of your brethren, when they be sunken downe in rebellion: & bicause it is the mightie word of the Lord, to crush in peeces the reprobate before him: therfore I besech you with glad and faithfull cares, to abide the hearing of it, and feare not the smoke, when the fire canne not hurt. Nowe, to come to our purpose. In these words of the Apostle, I will shewe vnto you. First, what manner of men they must needs be, that doe fall into this sinn. Secondlie, what maner of sin it is. Thirdly, with what maner of mind it is cōmitted: whervnto at last I will adde some examples, y^e you may see more clearly what it is. Touching the persons which sin against y^e holy ghost, they are described thus by their qualities: first, they haue ben once lightened, secondly, they haue tasted of the heauenly gift: thirdly, they haue ben made partakers of the holy Ghost: fourthly, they haue tasted of the good

word of God, & of the powers of y world to come: Vnto these qualities, we may ad more out of other partes of Scripture: in the 12. of Matt. our sauour Christ speaketh of such men thus, that the vnclean spirite is gone out from them, that they are swept & garnished: in the 2. Epistle of Peter the 2. chapter it is said of them, they they haue escaped from the filthinesse of the world, through the knowledge of the Lord, & of our sauour Iesu Christ. By these & such like places we may cōclude that God hath many wayes made himselfe knowen vnto them, y he hath giuen them vnderstanding, y he hath quickened their spirits to receiue gladly his gospel, that they had a feeling of y kingdome of heauen, they haue knowen sinne to be ful of miserie & vexation of spirit, y they haue cōfessed, there is no ioy but in Christ. This is y state of knowledg to which they were called, & these are the graces which they were indued with; wherby we may first cōclud. y Turks and Infidels, that al Atheists & Epicurres, they haue not yet sinned against the holy ghost, not Pharaoh a vessell of Gods wrath, nor Sodome & Gomorra withall their filthines, nor Rabsakech, or any such who would make themselves gods, they haue not sinned againste the holy Ghost: they are accursed creatures, and their sinnes abhominable, they are bondslaues of Satan, and strangers from the God of Israel: but yet, we may say truely: it shall be easier for all those of Sodome & Gomorra, for Tyre & Sidon in the day of iudgement, then for these wicked blasphemers of the holy spirit, which not
 know .H only

onely fulfilled the full measure of the Pagans sinns; but haue also contemned the graces, which were giuen vnto them, and despised the spirite of which y Pagans were neuer made partakers. This briefly I haue set forth, what maner of men they be, whiche may fall away to so great confusion.

And that it may yet be made more plaine: let vs consider the wordes, by which the Apostle describeth them. This first marke of them is, that they bee lightened: that is, indued with the knowledge of God: not onely by the heavens, which declaire his glorie: nor by the firmament, which sheweth his worke: nor by any of Gods creatures, in which his eternal power and Godhead doth appeare & shine: and of which light, all nations are made partakers: but they are also lightened with his holy worde, which is a lanthorne to their secte, and a light vnto their steppes, and haue heard his gospell preached vnto them, vnto the which they haue agreed, that it is the word of life. The second note of them, is, that they haue tasted of the heauenly gift, the heauenly gift is the life and great saluation that is in Christe Iesu, by whome we are reconciled, which likewise Ioh. 4. our Sauour Christ called the gift of God, speaking to the woman of Samaria: and this is that knowledge vnto which they are lightened by the gospel, and this they do not onely knowe, but of this gifte they haue also tasted, whiche is, they haue gladly sometime receiued it, and reioyced in it, like as our Sauour Christ describeth them by the Parable of the stonie ground, that incontinentlie with ioye,

Hh.ii.

they

they receiue the seede: and which also he noterh in the Phariseis, speaking of Iohn Baptist which was a shining lampe among them, and they for a season did reioyce in his light. The third note of these men is, that they haue beene partakers of the holy ghost: which is that many graces of the spirite of G O D haue beene giuen vnto them, as these two aboue named, that they be lightened with knowledge, & reioyce in their vnderstanding, which is neither of fleshe nor bloud, nor of the will of man, but of the holy ghost: vnto these we may adde also others, as the gitt of miracles, the gifts of tongues, or any such that God hath distributed vnto these, euē as he wil: these thinges or any of them, when they haue receiued to y praise of God, & glorie of his holy name, they are made partakers of the holy Ghost, & they are blessed with heauenly blessing. The fourth note is, that they haue tasted the good word of God, not much differing from that they speake of, that they were lightened, that is, that they had knowledge of God, not onely by his creatures, but much more by his worde.

But here naming, *the good word of God*, he noteth especially the gospell, by comparison with the Lawe: as if hee shoulde saye, they haue knowen G O D, not onely by hys lawe, which is fearefull to the sinner: but by the more sweete vnderstanding of the Gospell, which saith: *Come vnto me all yee that labour & are heuie laden*, so calling it *the good word*, as y which is y glad tydings of saluation: and therefore also good, because they haue tasted it good & ioyfull

full, and haue seene the glorie of it, as the greatest treasure that is giuen vnto man. The fift and the last note here set forth, is that they know & cōfesse that this Gospel hath the end eternall life: & Christ is a mightie sauiour, who will keepe for euer those whome he hath purchased: & he nameth y world to come, because the spirit hath lightened them, to see the latter end of this corruptible world, and to know assuredly, that heere they haue no dwelling citie: but an other habitation is made for gods chosen, not with mortall hands, but euerlasting in heauen. And calleth it, *the powers*, because it is made so strong in Christ Iesu, y it can neuer be assaulted: for all power is giuen vnto him, in heauen, & in earth: and he hath made the heavenly citie glorious for his Saints throughout all the worldes. Thus hath the Apostle described those persons, whom he bid- deth beware that they fall not backe to chaunge so gret glorie into endles shame. For if they wil turne these things vpside downe, and the giftes that they had receiued to Gods glorie, abuse them to the reproch of his holy name, it is vnpossible they should rise againe to repentance. And thus farre, of y persons, what giftes they haue receiued: wherein yet let vs vnderstand a great difference betweene these men which fall awaye, and the giftes which are in gods elect, that can no perish, nor euer sinne against the holy ghost. First in the measure of grace, that they haue receiued, there is gret difference or rather no comparifon, then their obedience according to this grace is nothing like. The wicked are but ligh-

tened with the beginnings of the Gospell, the electe are more instructed in the mysterie of godlinesse. The wicked haue but tasted of the life y is in Christ the elect liue not themselues, but Christe liueth in them. The wicked are but a little made partakers of the spirit by some giftes of the grace that are within them: the elect are watered so farre with the spirite, that they be baptised into the death of Christe, to die vnto sinne, to liue vnto righteousness, so that sinne shall not reigne in the mortall bodie.

The wicked haue but tasted the Gospell of Christ, and his sauing health: the elect are fedde with his mercies, and still they hunger and thirst after hys righteousness: and see with exceeding ioy y height, the bredth, the length, the depth, of the mysterie of their redemption. The wicked haue felt y world to come, and haue for a little while dilighted in it: the elect haue their conuersation altogether, and with great gladnes looke from thence for a sauiour, that this life is not deare vnto them, but they will holde it soorth in their handes to all persecutions, to finish this short course y they haue here with ioy. These are great differences, but the greatest is yet behinde, the wicked, they are strangers, euen fro the womb, not ingrafted into y bodie of Christ, nor haue any feeling of election in themselues: but the godlye are indued with faith and assured hope, that if this earthly tabernacle be dissolued, they haue a dwelling place with G O D him selfe, who hath loued them: this hope they delight in, in this they liue, in this they rest: while this is assaulted, they despise

pise the worlde: when this is vnshaken, then is their
 sorrowe, but the wicked it is not so with them:
 their hope is not this, for their ioye is onely heere:
 when they haue examined the secrets of their own
 hartes, they shall rather finde that their bellie is their
 God: for, notwithstanding, all the gifts of God that
 they haue receined: yet they want this measure of
 faith, by which they are perswaded that God is their
 God, and their delight is all in the Lord alone. And
 againe, the obedience that they shewe in their life,
 it is not to y^e true obedience that God requireth as
 their faith is no true faith: for God requireth this a
 lone, that we loue him with all our harte, with all
 our soule, with all our strength, with al our vnder-
 standing: and that wee loue our neighbour as our
 selfe: but this loue is not in them, nor they haue
 not this ende of all their workes, that they maye
 glorifie God in all their life: the ioyes of heauen do
 somewhat moue them, and the paines of hell doe
 much astonish them, they see and know that gods
 maiestie is vnspeakable, and his glorie infinit, his
 fauour is better then life: & his displeasure is vntol-
 lerable, the glorie of his presence, the firecenesse of
 his wrath: these thingee doe touch them, because
 they would escape his iudgement: so still it is them
 selues that they loue. If there were, neither heauen
 nor hell, they would not care for God, nor Christ:
 so (as I said) this is all their obedience because they
 loue them selues: but the godly, they obey for the
 loue of God: their owne soule is no so deare vnto
 them, as the name of the Lorde, to see it glorified:

nor their owne life is precious vnto them, if the powring of it out, may bee to the prayse of his holie name. Thus much of the difference, betweene the good and euill, as touching the grace of God, which they haue both receiued: whereby wee see plaine, that faith & holy loue are two especiall properties, by which the good & euil are distinguished, and by which we may trie our selues, if we be lightened, as the wicked, or as the elect of God. Nowe let vs see the maner of rebellion, howe far they fall away: first we must obserue what points y^e Apostle hath before named: in the beginning of y^e chap. he mentioneth repentāce frō dead works, faith toward god, y^e doctrine of baptisme, & laying on of hands, and resurrection frō the dead, & eternall iudgment, which here he calleth y^e beginning & foundatiō of christian amitie: then, he speaketh of an apostacie or falling away from all these points here named, eue frō the foundation & first beginnings, of y^e christiā faith, so that all the former light is quite put out; & the first vnderstanding is al taken away: they laugh now at repentāce, & y^e first faith they accōpt it foolishnes: they esteeme not of our baptisme, no more thē of the washing of their hands, & for any confirmation or solēne receiuing thē in y^e church of god, they care not for it: the resurrection of the dead doth but feede them with merie conceits, they think pleasāly with thēselues, what maner of bodies they shall haue, the eternal iudgment though it make thē sometime affraid, yet they incourage thēselues againe, & say, tush, it is a great way off, thus they haue turned
light

light into darknes, knowledge into ignorāce, hope into errour, faith into infidelitie, glorie into shame, & life into death. Speake to the of the son of God, they make a iest with the men of Galilie: tel them of the sauiour of y world, they will call him y Carpentars sonne: such a generall apostacie the Apostle speaketh of, and this he calleth the fall from which man cannot rise againe by repentance. For how can they repent, when the Apostle noteth them by this mark among other, that they are fallen from repentāce: they are now (as S. Paul saith) past sorrow for their sinns, & as it is in the 2. to the Romanes, they haue a hart y cannot repēt: so saith I. Peter, that they haue such eyes as cannot cease frō sinning. When they haue done al things y ar abhominable, yet thei will say, wherin haue we sinned: so they contemne because they are in y depth, & they can not return, because they shall find no grace: they haue sinned against the holy ghost, & cōdemnation is their portion: they shall neuer repent, but fal into iudgmēt. And thus farre of their sinne, how great it is.

The thirde thing wee haue here to consider, is, with what minde they doe committe this greate sinne which here the apostle setteth out, with these wordes: they crucifie againe vnto them selues the sonne of God, and make a mocke of him, whiche, what can it be else, but euen with the spirite of the diuell (as saint Paule saith) to say that Christ is accursed: for was he not made vpon his crosse, a curse for vs, y we might bee made righteousnes to God through him: they y crucifie him againe, say they

not again, y^e he hath a diuel, y^e by Belzebub y^e prince
of y^e diuels he casteth out diuels? doth not their bart
loade him againe with all opprobrie and shame? &
where it is said, they do this vnto themselves, it no-
teth how desirously & willinglie, & with what cō-
sent of mind they doe it, even so as they woulde a-
gaine haue the crosse of Christ a mocking stock in
the world: thus their owne conscience is their accu-
ser of most wicked rebellion against god. This also
act. 13. 45. appeareth plaine in the 12. chapter of Saincte Ma-
thew, where, when our sauour Christ wil accuse y^e
Phariseis of this great sinne, it is sayde, that he sawe
their thoughtes. So, in the Actes of the Apostles,
act. 13. 10. where the graces of God are magnified, by the prea-
ching of Paule and Barnabas, it is said of the Iewes
1. Sam. 27. that when they sawe it, they were full of enuie, rai-
ling, and gaine saying all that Paule and Barnabas
had taught. So againe. Paule saith to Elimas: O
thou that art full of all subtiltie and mischiefe. And
it is written of Saule King of Israel, who so highly
hated and persecuted Dauid, yet he saide: Behold,
I knowe that thou shalt be king, and that the king-
dome of Israell shall be established in thy hand. By
these places it is cleare, that their conscience and
heart, filled with enuie and malice, doe make them,
with all greedinesse, to committe abomination.
And according as they haue thus cast off God, so
God againe hath cast off them, and giuen them vp
to their own vile affections: so that it is come vnto
them, according to the true prouerbe: The dogge
is returned to his vomit: and the swine y^e is washed

to the wallowing in the mire: their hearts are far as
browne, that they can not repent: and their faces as
brasse, y they cannot be ashamed: & therefore their
sinne is written with an yron pen, and graue with y
point of a Diamond, y it may be kept in remembrance
before y Lorde. And here againe we see: the weake
consciencies y tremble for feare of their transgressi-
ons, and mourne all day for feare of their sinnes:
they are so farre off, from the sinne againste the
spirite of God, that the spirit crieth in their behalfe:
Comforte ye, comforte ye my people (sayth your
God) speake comfortably to Heirusalem, and crie Esa. 40. 2
vnto her, that her warfare is accomplished, and her
iniquitie is pardoned: for she hath receiued of the
Lorde double for all her sinne. Their godly sorrow
hath brought forth their repentance, which is vnto
saluation, and whereof againe, they shall neuer re-
pent them. Neither let the here be discouraged with
the exāples of Esau, Iudas, or any such, who maye
seeme to haue ben sorrowfull: for they were not
sorrowfull for their sinnes, as it is plainly testified
of Esau, y he contēned his birthright, but they lamē
ted their ruine and condēnation, neither did they
loue God, but hated their own punishment: neither
did they strīue against sinne, but gaue vnto it a king-
dome with power and will to serue it. But we that
feelee the lawe of the spirite, strīuing against the law
of the fleshe, and in all our sinnes can say with saint
Paul, that which we would not do, that we do: sure-
ly, we knowe no sinne against the holy Ghost: we
are sinners, but as Paul was. Though our sinnes bee

mo in number, & greater in weight: yet God our father, through his sonne Iesu Christ, doth pardon vs, and forgiue vs all our transgressions. Nowe, beside all this that we haue hetherto spoken, to conclude, let vs se the word it selfe by which this sinne is named: it is named the sin against the holy ghost, not against the Godhead of the holy ghost, for the same God is also father and sonne, nor against the person of the holy ghost, for it is no greater then y person of the father, & of the sonne: but it is to sinn against the graces of the spirit within vs, and so to sin against them, that wee contemne & dispise the, treade them vnder fecte, account them prophane. & maliciously carrie them away to all wantonnesse. This then is sinn against y holy ghost: euen a continuall apostacie, & generall falling from God, to sin against thine owne conscience, so y thou dispise the graces of God which he had giuen thee to y setting out of his praise, and turn them to the contempt of his maiestie and glorie. Nowe, a worde or two, to shew this sinne by examples, & so we wil make an end. Our first example let it be Satan him selfe, and the Angels which did fall with him: howe coulde they be but lightened which dwelt in the presence of the father of light? & what outward temptation coulde they possible haue, which neuer had enimie beside themselves? nothing coulde possibly bee in these, but an apostacie or falling from God: after which, the malice of their owne mind did seeke to rob God of his glorie, despising his goodnesse, and withhoulding y honor which they knew to be due vnto

vnto him for their creation: thus sinning against y^e spirite of God, they were cast downe into horrible death: neither did euer God giue vnto them a redeemer, by whome they arise againe through repentance. Other examples are not easily found, which are cleare & manifest before vs: yet in many, some appearances are, by whiche we may iudge, and not lightly be deceiued. Cain slewe his brother Abel, &c wherefore did hee slaye him? because his brothers workes were good and his were euill. A horrible sinne, to hate not the man, but the vertue of the mā and hate it so deadly, that the bonde of brotherhood could not pacifie it: neither did he this of ignorance, for God instructed him, bad him leaue off his anger, and lift vp his countenance: why shoulde he be malicious to his good brother? neither was he prouoked by any outward thing vnto it: for Abel was obedient to him, as his elder brother: neither did Abels vertue hurt him, but that in well doing he might be also accepted: but the authour of sinne, who wrought in his malicious heart, made him haue no regarde of this: one purpose he had, and that he held, except his brother would be wicked, he would haue no peace with him.

Another example we haue in the Scribes and Pharisees: they knewe Christe came from God, and that his miracles were wrought by the spirite of God, and as Pilate iustly accuseth them, of enuie and malice they sought to put him to death, their conscience accused them in all their doings: they corrupted Iudas with monie, to betray him: they

they hyred against him false witnesses they bribed the souldiours, after his glorious resurrection, that yet they shoulde saye, his disciples stole him away by night. This great, wilfull, malicious working against the sonne of God, of men vtterly fallen away from y^e liuing God, our sauiour Christ calleth it sin against the holy ghost. To these (I thinke) we may adde Iulianus the Emperour, who for his moste wilfull renouncing of the Lorde Iesu, is called to this day y^e Apostata, who was accepted at the first, as Hilarius calleth him, a gracious and religious Emperour, but after being spoiled by philosophie and vaine deceite, he beganne to account y^e worde of God to be but foolishnes, persecuted the professors of it with manie mocks and taunts, that they must do good for euil, and blesse where they were cursed, and all his life made a mock of Christe, calling him in reproch the Carpenters sonne, and the man of Galilie, for no occasion but only for this, because he would maliciously strue against Christe, as plainly appeareth in his last wordes, nowe euen dying, when he lifted his face vp to the heauens & sayde: O man of Galilie, nowe thou haste got the victorie. Thus by examples I haue shewed that, which before we heard in the worde, that the sinne against the holy ghost, is a generall apostacie from God, with wilfull malice and an vnrepentant heart to persecute his truth vnto y^e end: from which sinne (dearely beloued) as wee are bounde daily to pray that God of his mercie would keepe vs farre from it: so in the name of God I dare promise vnto you, that

that as many of you as feare at the remembrance of it, you are as farre from it, as y^e East is fro the West. For this sinne is a mocking & scoffing at y^e sonn of God: it is not a weeping and mourning, least you should fall into it. Nowe let vs pray. &c.

PUNTS.

TO THE READER.

Gentle reader I thought good in this vacant place to set downe an excellent speech vttered by the Author of this booke a litle before his death: whereby thou maist clearly see and learn, that there is a sweet peace in death, to all such as painefully serue the Lord in life. For he being raised vp in bed, and his friend requesting him to speake, the sunne shone on his face, & thereby tooke occasion thus to say.

THere is but one sunne that giueth light to the world: there is but one righteousnes: ther is but one Commuⁿo of saints. If I were the excellentest creature in the world: If I were as righteous as Abraham, Isaac, and Iacob (for they were excellent men in the world) yet we must all confesse that we are great sinners, and that there is no saluation but in the righteousnes of Iesus Christ. And we haue all neede of the grace of God. And for my part, as concerning death, I feele such inu^o of spirite, that if I should haue the sentence of life on the one side, and the sentence of death on the other side, I had rather choose a thousand times (seing God hath appointed the separation) the sentence of death, than the sentence of life.

The praier which M. Deering used before his Lectures.

O Lorde God, which hast left vnto vs thy holy worde to be a lanterne vnto our feete, and a light vnto our steppes, giue vnto vs all, thy holy spirite: that out of the same worde we may learne what is thy eternall will, and frame our lines in all holie obedience to the same, to thy honor & glorie, and increase of our faith, through Iesus Christe our Lord, Amen.

Deering

D^Ering, in earthly life thy heavenly voice did teachie
 The ruth of sinnes, the trueth of endlesse grace.
 And with thy voice thy life conspired to preache,
 The praise of God, with longing to embrace
 The sweete delights wherein his Sainets abound.
 O blessed Organ of so noble sound,

When thou didst crie repentant grieve for sinne,
 When with inspired breath from ghost diuine,
 Thy mouth powrde forth what hart did feelee within,
 Thy deepe desire, to drawe men to incline
 Their listening soules vnto the healthfull word:
 O happie they that turnd vnto the Lord.

And when thou didst his mercie sweete proclame,
 And didst with thankfull and deliteful voice
 Set forth the honour of his sauing name,
 To quench dispaire, and make the heart reioyce:
 O happie hearers of so ioyfull newes,
 Vnhapic wretches that such ioyes refuse.

O happie thou, and all that shall with thee
 Wel follow him, that ledde, and is the way:
 They followe well, whome hee hath blest to see
 The path and trust, the guide that cannot stray.
 Oh well he liued, whom God did so apply:
 Oh well he died, that liues eternally.

Wee thank our God for thee and for thy life,
 And for the good that he by thee hath wrought,
 Thy speech, thy trauaile, in his seruice rise,
 Thy writings left, whereby we still be taught.
 And in thy death Gods holie name be blest:
 O blessed dead that in the Lord doe rest.

